The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 38.—WHOLE NUMBER 1183.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, NOVEMBER 19, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.}

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........................at 9 A. M. and 3 P. M.
St. Luke's Church.......................... 7 " 5 "
Church of the Nativity.................... 9 A. M.
Church of the Annunciation............ 9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion............ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration.......... ½ to 9 A. M. and 6 P. M.
Church of the Holy Innocents.............. 9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn............... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights........... 9 A. M.
St. Mary's Church, Brooklyn,.............. at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR NOVEMBER.

20. Twenty-sixth Sunday after Trinity: Sunday next before ent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14., 16., 17. Ember Days.
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, the Birth-Day of Christ commonly called Christmas Day. [Proper Psalms instead of the Psalms for the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

Thanksgiving Days appointed by the Civil Authority:

November 24. Connecticut; Massachusetts; Pennsylvania; Maryland; Ohio; Kentucky; New Jersey; Rhode Island; Illinois; New York.

[The Proper Service for the Day is printed immediately before the Family Prayer.]

CHEAP MEDICINE.

That which makes us have no need
Of physic, that 's physic indeed.
Hark hither, reader! wilt thou see
Nature her own physician be?
Wilt see a man, all his own wealth,
His own music, his own health;
A man whose sober soul can tell
How to wear her garments well;
Her garments that upon her sit,
As garments should do, close and fit;
A well-cloth'd soul that 's not oppress'd
Nor chok'd with what she should be dress'd;—
A soul sheath'd in a crystal shrine,
Through which all her bright features shine;
As when a piece of wanton lawn,
A thin ærial veil, is drawn
O'er beauty's face, seeming to hide,
More sweetly shows the blushing bride;—
A soul, whose intellectual beams
No mists do mask, no lazy steams;—
A happy soul, that all the way
To Heaven rides in a summer's day?
Would'st see a man, whose well-warm'd blood
Bathes him in a genuine flood?
A man whose tuned humors be
A seat of rarest harmony?
Would'st see blithe looks, fresh cheeks beguile
Age? Would'st see December smile?
Would'st see nests of new roses grow
In a bed of reverend snow?—
Warm thoughts, free spirits flattering
Winter's self into a spring?
In sum, would'st see a man that can
Live to be old—and still a man?
Whose latest and most leaden hours
Fall with soft wings, stuck with soft flowers;
And when life's sweet fable ends,
Soul and body part like friends;
No quarrels, murmurs, no delay;
A kiss, a sigh, and so away?
This rare one, reader, would'st thou see?
Hark hither! and thyself be he.

—Crashaw.

Sir E. B. Lytton.—Certainly Bulwer, if not the genius some of his admirers think him, is a most industrious man; and if all the members of the English aristocracy or squirearchy, who enter literature, were as laborious and painstaking as he, no one would complain of their intrusion into the literary world. For upwards of twenty years Bulwer has scarcely ever had a pen out of his hand; and his accession to a large fortune, by the death of his mother a few years ago, seems but to have made him more active in his literary vocation; sending out as he does generally a novel per year, without reckoning poems, translations, pamphlets, and speeches. At one time Bulwer was the butt of the critical contributors to the London press; but, although he has still hanging about him many ridiculous foibles, he has lived down all serious enmity; and being a good-hearted and generous man, is now rather a favorite than otherwise. An intense and eccentric personal dandyism was in earlier years one of his most laughable characteristics. What do you think of a clever man amusing himself in such a silly metamorphosis as this? One day Mr. Bulwer (for as yet he was not a baronet) would appear all black—a black neckcloth, waistcoat, trousers, boots, gloves, stick—not a speck of white to be seen about him. Another day he would come out all white—flaxen wig, light complexion, with a little rough light overcoat, &c. &c., down to a little pair of light boots with just one speck of black observable about the toes! Indisposition prevented him from being present at the first public representation of his play at the Haymarket—of late he having been a martyr to gout; but even his indispositions he turns into literature; witness his lively pamphlet descriptive of life at a hydropathic establishment. Another of his infirmities is deafness, in connection with which I heard lately an amusing and harmless story from one who could say, *pars magna fui!* Among his other activities, Sir Edward took, not long ago, to lecturing at the Mechanics' Institutions in Hertfordshire, the county where Knebworth, his seat, is situated. He was to lecture one evening at Royston, and a gentleman farmer of the neighborhood, more skilled in turnip-dressing than in oratory, was deputed to move, after the lecture, a vote of thanks, in a neat and appropriate speech, which he got carefully written out by a literary friend, and learned, as he thought off by heart. Sir Edward occupied the chair, delivered his lecture, and when he sat down, the orator rose. As has happened before on such occasions, no sooner was he on his legs, than every syllable of what he had to say quitted his agricultural mind, and he stood silent a spectacle for the pity of the audience, unable to go on, and ashamed to sit down. The deaf baronet thinking all was right, and that the gentleman on his legs was pouring forth an easy flow of unembarrassed oratory, kept nodding his head approvingly, and ejaculating at frequent intervals, an applausive 'hear, hear.' At last the still more discomfitted orator sat down amid a shower of patronizing bravos, and 'hear, hear,' from the complimentary chairman, with which the repressed merriment of the audience overflowed its banks, and burst forth in a hearty cataract of laughter.—*Hogg's Educational Journal.*

It must be sweet in childhood to give back
The spirit to its Maker, ere the heart
Has grown familiar with the paths of sin
And sorrow, to garner up its bitter fruits.
I knew a boy whose infant feet had trod
Upon the blossoms of some seven springs;
And when the eighth came round and called him out
To revel in its light, he turned away,
And sought his chamber to lie down and die.

Pariars attending a Meeting.—Our native Christians in Tinnevelly, deprived of the pomps and vanities of heathenism, retain a longing for excitement and show, which is partly met by the due celebration of the greater Christian festivals, and partly by the public meetings for religious and charitable purposes which are from time to time in every district in Tinnevelly; when great numbers of people assemble together, not as formerly to worship idols, but to rejoice with their fellow Christians in the progress of their common cause, to gain interesting information, or to gratify feelings which, if they are not laudable, are at least innocent.

No class of native Christians attend these joyful gatherings with greater zeal or zest than our Pariar converts. Being poorest of all, they have least of all to give; but they are a social, inquisitive, excitable class of people, and they care to give at least their presence, which, as these meetings are held in the day time, is in their case equivalent to the loss of a day's income.

Last December, at the close of the anniversary meeting of our Bible Association in Edeyengoody, which was held immediately after a heavy fall of rain, about twenty men and lads belonging to a village about eleven miles to the west of this, beyond the Nattar river, came to see me before they started on their journey homeward.

'Why,' I asked, 'have no women come from your village to the meeting?'

'Oh,' said they, 'they intended to come. They came as far as the river, and were obliged to return.'

'But,' I replied, 'how was it that the river was fordable to you, and not fordable to them? How did you manage to cross?'

'*Oh, we managed easily enough. We swam.*'

'Well done,' said I; 'but surely you are not going home again to-day.'

'*Yes, we are going now, as we want to cross the river before it is quite dark.*'

I need not say I was glad to see that they made so little of what would have deterred most Europeans from attending a Missionary Meeting. R. Caldwell.

THE BOOK OF RELIGIOUS PRECEPTS OF THE T'HAE-PING DYNASTY.

(From the *North China Herald*, May 14, 1853.)

Who has ever lived in the world without offending against the commands of Heaven? but until this time no one has known how to obtain deliverance from sin: now, however, the great God has made a gracious communication to man, and from henceforth whoever repents of his sins in the presence of the great God, and avoids worshipping depraved spirits, (gods) practicing perverse things, or transgressing the divine commands, may ascend to heaven and enjoy happiness, for thousands and myriads of years, in pleasure and delight, with dignity and honor, world without end. But whoever does not repent of his sins, in the presence of the great God, but continues to worship depraved spirits, practicing perverse things as before, and going on to transgress the divine commands, will most certainly be punished by being sent down to hell, and suffering misery for thousands and myriads of years, in sorrow and pain, with trouble and anguish, world without end. Which of these is the best, and which the worst, we leave it to you to judge. Ought not all of you, our brethren and sisters throughout the world, to awake from your lethargy? If, however, you continue unawakened, then you are truly base-born and deluded by the devil; you do not know how to enjoy the bliss within your reach; and all that great happiness, pleasure and delight, dignity and honor, which is to be experienced in heaven for thousands and myriads of years, you do not wish to enjoy; while, on the contrary, you willingly fall into the crime of sinning against Heaven, and thus bring down upon yourselves the righteous indignation of the great God, who will send you down to the eighteen hells, and cause you to suffer eternal misery. How lamentable!

Those whose minds have been deluded by the devil object and say, that the great God is only to be worshipped by sovereign princes. But we wish you to know, that the great God is the universal Father of all men throughout the world. Sovereigns are those of His children whom He clothes with power, but the good are those of His children who most resemble Him: while the common mass are still His children, though steeped in ignorance: and the violent and oppressive are His disobedient children. If you still think that sovereigns alone are allowed to worship the great God, we beg to ask you whether the parents of one family regard only their eldest son, and whether they require filial respect and obedience from him alone?

Do you not remember the period of the three dynasties, (from B. C. 2204 to B. C. 220) how Ching-t'hang, afterwards the head of the Shang dynasty, was at first but a prince of the empire, and yet he reverenced the great God; also how Wan-wang, from whom sprung the founder of the Chow dynasty, was himself but a western lord, and yet he intelligently served the great God: neither of these worthies filled the station of sovereign when they paid their adorations to the great God. If it were true that the great God could only be worshipped by the head of the state, Ching-t'hang and Wan-wang must have erred in adoring Him; and if they erred in adoring Him, why did the great God regard Ching-t'hang with favor, and exalt him from the station of a prince to be sole ruler of the empire and give laws to [illegible] Wan-wang with favor, and cause him who was only a western lord to obtain two-thirds of the empire, until his son Woo-wang ascended the throne of China?

Some also say erroneously that to worship the great God is to imitate foreigners; not remembering that China has its histories, which are open to investigation. From the time of Pwan-koo, down to the period of the three dynasties, both princes and people honored and worshipped the great God. If now the people of the three dynasties did not honor and worship the great God, why does the Taheo classic quote an ode which says, "Before the Yin (Shang) dynasty had lost the sympathies of the people, their ancestors were invited to do the honors at the sacrifices to the great God?" Mang-tsze has also an expression in his book to the following effect: "When Heaven (God) formed the mass of mankind, He appointed princes and teachers over them, that they might be the vicegerents of God on earth, graciously conferring tranquility on the various regions;" he also says: "Although a man be ever so vile, if he goes through the proper fastings and ablutions, he may sacrifice to the great God." The Books of Odes says, that "Wan-wang was careful and respectful while he intelligently served the great God, and enjoyed an unwonted degree of happiness." It also says, "How great is God, when he approaches in glorious majesty!" In the same work God is said to have addressed Wan-wang, saying, "I regard you as possessed of intelligent virtue:" again, "When you come into the presence of the great God, beware of dividing your affections." Further, "In due time Ching-t'hang appeared, whose feeling of respect daily increased, until his intelligence gradually advanced towards perfection. He honored God, and God made him a pattern to the nine provinces of the empire." The Historical Classic contains the following expressions: "I (Ching-t'hang) fear the great God, and do not dare to neglect correcting the disobedient." "The great God disapproving (of the tyrant Chow) has determined on sending down this calamity." "I (Woo-wang) presume respectfully to receive the commission of the great God, in order to suppress disorderly counsels." "The great God is not invariable in his dealings; on those who do good He confers a hundred blessings, and on those who do evil He sends down a hundred calamities." The Book of Diagrams says, "The ancient kings invented music, in order to promote virtue, and they especially performed it before the great God." Now, if you say that we are following foreigners, we beg to ask whether Woo-wang, of the Chow dynasty, when he "presumed respectfully to receive the commission of the great God," and Wan-wang, of the same dynasty, when he "intelligently served the great God;" together with Ching-t'hang, of the Shang dynasty, when he "honored the great God," or Chuen-heuh, when he "reverently served the great God," we beg to ask, whether all of these worthies followed the foreigners? The fact is, that according to the histories of the Chinese and foreign nations, the important duty of worshipping the great God, in the early ages of the world, several thousand years ago, was alike practiced both by Chinese and foreigners; but the various foreign nations in the west have practiced this duty up to the present time, while the Chinese practised it only up to the Tsin and Han dynasties; since which time they have erroneously followed the devil's ways, and allowed themselves to be deceived by the king of Hades. Now, however, the great God, out of compassion to the children of men, has displayed His great power, and delivered men from the machinations of the Evil One; causing them to retrace their steps, and again to practice the great duty which was performed of old. Thus while alive they are no longer subject to the devil's influences, and after death they are not taken away by him, but, ascending to heaven, they enjoy endless bliss. This is all owing to the unmeasurable grace and infinite compassion of the great God. Those who are still unawakened say, on the contrary, that we are following foreigners, thus showing to what an intense degree they are deluded by their great adversary. Mang-tsze says that "Truth is one:" if men did but understand this, they would acknowledge that both Chinese and foreigners ought together to practice the great duty of worshipping God.

The form to be observed in seeking the forgiveness of sins:—

"Let the suppliant kneel down in the sight of heaven, and pray to the great God to forgive his sins. He may employ such words as occur, or he may use a written form; when the prayer is over, let him take a basin of water and wash himself clean, or if he perform his ablutions in the river, it will be still better. When he has obtained freedom from sin, let him morning and evening continue to worship the great God, praying that God would regard him with favor, and grant him His holy Spirit to change his heart. At every meal also he should give thanks to God, and every seventh day worship and praise God for His mercies. Let him also constantly obey the ten commandments, and not on any account worship the corrupt spirits (gods) that are in the world, neither let him do any corrupt thing. In this way people may become the sons and daughters of the great God: in the present life they shall be the objects of the divine favor, and after death their souls will ascend to heaven, where they shall enjoy endless bliss. All people throughout the world, no matter whether male or female, Chinese or foreigners, must pursue this method, or they cannot go to heaven."

A prayer for a penitent sinner:—

"I, Thine unworthy son or daughter, kneeling down upon the ground, with a true heart repent of my sins, and pray Thee, the great God our heavenly Father, of Thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands; earnestly beseech Thee, of Thy great favor to pardon all my former sins, and enable me to repent, and lead a new life, so that my soul may ascend to heaven; may I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (gods), nor practicing perverse things, but obey the divine commands. I also earnestly pray Thee, the great God our heavenly Father, constantly to bestow on me Thy holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regarding me with favor, forever deliver me from the evil one, and every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquility in the present world, and the enjoyment of endless happiness in heaven; through the merits of our Saviour and Brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father, who is in heaven, that His will may be done on earth as it is done in heaven. That Thou wouldst look down and grant this my request, is my heart's sincere desire."

A prayer to God for morning and evening:—

"I, Thine unworthy son or daughter, kneeling down on the ground, pray to Thee, the great God our heavenly Father, that Thou wouldst grant me Thy merciful protection, and constantly bestow upon me Thy holy Spirit to change my wicked heart, and never more allow me to be deceived by demoniacal influences; but perpetually regarding me with favor, that Thou wouldst forever deliver me from the evil one, through the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray Thee, the great God our Father in heaven, that Thy will may be done on earth as it is in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire."

Thanksgiving to be offered at meals:—

"We thank Thee, O God, our heavenly Father, and pray that Thou wouldst bless us with daily food and raiment, exempt us from calamity and affliction, and grant that our souls may go up to heaven."

A prayer in the time of sickness and affliction:—

"I, Thine unworthy son or daughter, kneeling down upon the ground, beseech Thee, the great God our heavenly Father, now that I Thine unworthy son or daughter am pressed by sickness or affliction, that Thou wouldst of Thy mercy deliver me, cause the affliction to be speedily removed, and my body to be restored to health; should the evil one attempt to injure me, I earnestly pray Thee, the great God our heavenly Father, to display Thy Divine majesty, and destroy all such demoniacal influences, through the merits of our Saviour and elder Brother, the Lord Jesus, who redeemed us from sin. I also pray Thee, the great God, our Father in heaven, that Thy will may be done on earth as it is done in heaven. That Thou wouldst look down and grant this my request, is my heart's sincere desire."

On the occasion of birth-days, thanksgiving of women after child-birth, bringing home a wife, or marrying out a daughter, with all such fortunate occurrences, presentations of animals, wines, tea, and rice, should be offered up to the great God, accompanied by the following prayer:—

"I, Thine unworthy son or daughter, kneeling down upon the ground, present my supplications to Thee, the great God our heavenly Father. I, Thine unworthy son or daughter, celebrating this birth-day, presenting this thanksgiving, or contracting this marriage, reverently prepare animals, wine, tea, and rice, offering them up to Thee, the great God our heavenly Father, earnestly beseeching Thee to bless me Thine unworthy son or daughter, with prosperity in our family, and everything according to our desire, through the merits of our Saviour and elder Brother, the Lord Jesus, who redeemed us from sin. I also pray Thee, the great God our Father in heaven, that Thy will may be done down and grant this my request, is my heart's sincere desire."

On occasion of constructing a hearth, building a house, piling up stones, or opening up ground, presentations of animals, wine, tea, and rice should be offered up to the great God, accompanied by the following prayer:—

"I, Thine unworthy son or daughter, kneeling down upon the ground, present my supplications to Thee, the great God our heavenly Father. I, Thine unworthy son or daughter, having constructed this fire place, built this house, piled up these stones, or opened up this ground, reverently prepare animals, wine, tea, and rice, offering them up to Thee, the great God our heavenly Father, earnestly beseeching Thee favorably to regard and support me, thine unworthy son or daughter, granting peace to every member of my household, both great and small, warding off every kind of fear or dread, causing all demoniacal influences to retire, and everything to happen according to our wish, accompanied by great prosperity and bliss, through the merits of our Saviour and elder Brother, the Lord Jesus, who redeemed us from sin. I also pray to Thee, the great God our heavenly Father in heaven, that Thy will may be done on earth as it is done in heaven. That Thou wouldst look down and grant this request, is my heart's desire."

Whenever any work is undertaken, people should cry out with a loud voice, saying, "Having received the commands of the great God and supreme Lord, the commands of the Saviour of the world the Lord Jesus, and the complete command of the Celestial King, the sovereign director of the great doctrine, (we undertake the work) and may every kind of dread be far away, may demoniacal influences be compelled to retire, may everything happen according to our wish, and we obtain great prosperity and bliss."

On funeral occasions no Buddhistic ceremonies are to be employed: having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, presentations of animals, wine, tea, and rice should be offered up to the great God, accompanied by the following prayer:—

"I, Thine unworthy son or daughter, kneeling down upon the ground, present my supplications to Thee, the great God our heavenly Father. There is here present the soul of Thine unworthy servant, such a one, who on a certain day, month, and hour, departed this life; having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, I reverently prepare animals, wine, tea, and rice, offering them up to Thee, the great God our heavenly Father, earnestly beseeching Thee, of Thy favor to admit the soul of thine unworthy servant, such a one, up into heaven, to enjoy abundant happiness with Thee. I also pray Thee, the great God our heavenly Father, favorably to regard and support me, Thine unworthy son or daughter, granting peace to every member of my household, both great and small, warding off every kind of fear and dread, causing all demoniacal influences to retire, and everything to happen according to our wish, accompanied by great prosperity and bliss, through the merits of our Saviour and elder Brother, the Lord Jesus, who redeemed us from sin. I also pray Thee, the great God our Father in heaven, that Thy will may be done on earth as it is done in heaven. That Thou wouldst look down and grant this my request, is my heart's sincere desire."

When the coffin is closed down, the mourning put on, the body carried out to the place of interment, and lowered down into the sepulchre, all should cry out with a loud voice, saying, "In obedience to the commands of the great God our supreme Lord, in obedience to the commands of the Saviour of the world the Lord Jesus, and in obedience to the complete commands of the Celestial King, the sovereign director of the great doctrine, we pray that every kind of fear and dread may be far away, demoniacal influences be compelled to retire, may everything happen according to our wish, and we obtain great prosperity and bliss."

Every seventh day is to be observed as a day of worship, and for thanking the great God for His goodness.

Every time that the four days of the 28 constellations called Heu, Fang, Sing, and Maou, occur, it is observed as a day of worship.

The form to be used in praising God is as follows:—

"We praise God, our holy and heavenly Father.

"We praise Jesus, the holy Lord and Saviour of the world.

"We praise the Holy Spirit, the Sacred Intelligence.

"We praise the three Persons, who united constitute one true Spirit (God)."—*Colonial Church Chronicle.*

Advice to Young Clergymen.—The following advice I have heard from an aged to a young clergyman: Begin and continue to work in God, not in yourself; never be disappointed; never expect great things from your ministry; means only are yours; take constant and especial care to use those means; the results are not yours, but God's; take heed to minister in, and by, and through, the Church; sow sound seed; you will, if not on earth, look down on the harvest from heaven. Do not anticipate God; faith is a waiting principle, and charity is most patient; be not distrustful nor anxious; Christ preached and wrought righteousness for three years, and at the last was crucified; He saw not of the travail of His soul until He was glorified. You are His servant; do not expect to be greater than your Master; if you are exempt from trials, be fearful that you are the servant of the world, not the soldier of the Cross. Lastly, count your reward as the Saviour will count it to you in heaven, according to the souls that you have added to His holy Church.

—Morgan.

IN CŒLO QUIES.

Should sorrow o'er thy brow
Its darkened shadow fling,
And hopes that cheer thee now
Die in their early spring;
Should pleasure at its birth
Fade like the hues of even,
Turn thou away from earth,
There 's rest for thee in Heaven.

If ever life shall seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day;
If, like the wearied dove
O'er shoreless oceans driven,
Raise thou thine eyes above,
There 's rest for thee in Heaven.

But, O! if thornless flowers
Throughout thy pathway bloom,
And gayly fleet the hours,
Unstained by earthly gloom;
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in Heaven.

When sickness pales thy cheek,
And dims thy lustrous eye,
And pulses low and weak
Tell of a time to die;
Sweet hope shall whisper then,
Though thou from earth be riven,
There 's bliss beyond thy ken,
There 's rest for thee in Heaven.

—J. H. Bright.

MISSIONARY ADDRESSES.

We are at length enabled to present our readers with authentic and trustworthy reports of the addresses made by Archdeacon Sinclair and the Bishop of Fredericton, at the Missionary Meeting held on the evening of Friday, October 7th. The affair, it seems to us, has something more than an occasional interest; and we are not sorry thus to have cause for recalling or prolonging our brethren's attention to it. And over and above the importance justly attaching to the occasion, the matter itself of the addresses in question is of no ordinary value, and is such as our minds may dwell upon with pleasure and profit. Besides, there is no knowing when may occur another such an opportunity of fraternal interchange and mutual counsel with our brethren in other Branches of the Church; for which cause we would fain have such and so many reverberations from the notes of our late happy intercourse, as may serve to keep the memory thereof fresh and fragrant for many days to come. So that, upon the whole, perhaps, what we now present comes in all the better time, for being somewhat out of time. Archdeacon Sinclair's chaste and elegant speech was so sadly mutilated and disfigured in the report which we formerly gave, that we were near leaving it out altogether, and [illegible] the present opportunity. Being introduced to the Board of Missions by the Rt. Rev. the Bishop of Virginia, he spoke as follows:

Right Reverend Fathers: I have difficulty in giving adequate expression to the deep emotions under which I present myself to this venerable assembly. I rejoice at the fulfilment of my long-cherished hope of visiting this highly favored land; not merely of admiring the sublime wonders of nature which surround you, but of becoming acquainted with yourselves—your *nation* and your *Church*—a *nation* great and free; allied to the British people in blood, in language, in science, and in literature:—a *Church* identified in faith and polity with the Church of England.

But the sacred mission with which I have been intrusted affords a higher satisfaction. My colleagues and myself rejoice to be representatives of the oldest purely missionary institution in England; a society which, during upwards of one hundred and fifty years, has labored unremittingly for the propagation of Christian truth; which is endeared to all of you by the remembrance of past services; and which, redoubling its efforts in more recent times, has been blessed by Providence in all quarters of the world, with a measure of success conveying to every pious heart the glad assurance that God *is in us of a truth.*

We have a further source of satisfaction in the character of the venerable body we are addressing, and to whom we are accredited. We regard your Board with deep reverence, as the regularly constituted organ of a Church which has survived the greatest disasters and has advanced successfully through the most disheartening trials. Your Church and ours are the best hope of Christendom. No country has a brighter prospect before it than yours; and in your country no Christian community possesses a larger share of respectability, of intelligence, and, I may add, of worldly influence, than the Protestant Episcopal Church.

The immediate object of our embassy is to draw together still more closely the ties of brotherhood between your Board and our Society, and consequently between the two Churches to which we respectively belong. And never certainly was the zealous co-operation of all right-minded Christians more imperatively called for than at the present moment. Never were the assailants of our Zion more audacious or more virulent. Many would explode Christianity altogether, as at variance with modern discoveries in physics and geology. Many more, including Rationalists of every shade, though they do not openly and avowedly discard the faith in Christ, would virtually supersede it by sacrilegious changes, substituting what they imagine Christianity ought to be for what it actually is.

On the other hand, the Church of Rome, while she repudiates reason, is, in this nineteenth century, putting forth her arrogant pretensions to supremacy and infallibility with greater confidence than ever. The sanguine hope that the progress of modern science would be the ruin of the Papacy has proved lamentably fallacious. In ill-regulated minds—and such minds unhappily abound in spite of general civilization—there is a peculiar tendency to oscillate from one extreme to another—from infidelity to superstition, and from superstition to infidelity. Hence it happens that these two parties, naturally antagonistic to each other, are able to combine against us; each alleging that no middle position can be maintained, and that the only alternative is Papal Christianity or none.

Under these critical circumstances, it is of unspeakable importance to show, that besides the Greek Church, with all its branches, in the East, there is a great Western Church, which, rejecting Papal corruptions, adheres with uncompromising firmness to primitive truth and Apostolic order, and *will not give place by subjection*, either to Popery or Rationalism, *no, not for an hour, that the truth of* God *may remain among us.*

In conclusion, we have to testify our gratitude—and we cannot testify it too strongly—for the cordial welcome given us in every portion of the Union which we have visited. We have had the right hand of fellowship extended to us, freely and cordially, by all your Bishops now assembled in this city, and by every member of your General Convention, lay or clerical, to whom there has been opportunity of presenting us.

Your missionary efforts hitherto have of necessity been directed chiefly to supply the urgent wants of your own widely scattered population; but we trust, that hereafter you will be able more and more to extend your views and operations, and that a generous rivalry will be long maintained between the two great branches of the Protestant Episcopal Church, which of them, by its efforts, prayers, and sacrifices, shall most effectually contribute to advance the all-important work of civilizing and evangelizing the world.

On being introduced by the Bishop of Virginia, the Bishop of Fredricton said that, among the British Colonies, there was but one feeling towards our Church. He was from one, out of *forty*, colonies, and in all of them the self-same feeling prevailed. He asked what it was that had brought them all together there that night? What want had they come to supply? There were three things: they wanted the *unity*, the *fullness*, and the *extension* of the Church.

He spoke of the two countries—England and America—as being essentially one. They had, to a great extent, a common polity. England was a monarchy, surrounded by republican institutions; and America was a Republic surrounded by monarchial institutions. Both contained the strongest elements of popular liberty, together with the strongest bands of conservatism. Both protested against unlimited power as well as against popular license. In both, the true definition of Liberty was *Right, protected by Law.* In both the great mass of the people were satisfied that politics alone are nothing without religion. *Our* guide in religion was the Bible and the Prayer Book. *We* have not a Church to seek, or to make; but we have one to uphold, extend and defend. We are all already members of Christ, children of God, and inheritors of the kingdom of heaven. The clergy alone were not the Church. The greatest Bishop is no more a member of the Church than an infant just baptized, and regenerated of water and the Holy Ghost. But the clergy were certain officers of the Body, who had been appointed for the general good; and there was nothing in their office to impair or derogate from the full membership of others. He expressed his high satisfaction at having seen, that morning, in General Convention, laymen standing up in defense of the Church, and showing the same spirit that had been so gloriously displayed by Cranmer and Ridley. To see the laity thus nobly supporting the Bishops, *this* gave strength, influence, power and depth to the progress of the Church. It would be a joyful day when, in *each* country, the laity should be seen occupying this their proper position. Let the laity once get to exerting themselves in bringing in other laity to the fold, and there would soon be ten-fold more strength than could be gotten by the creation of ten more Bishops. How much stronger would this make the Church than all those weak and vain attempts to attain a unity *outside* of the limits laid down in holy Scripture! The unity of love was a greater strength than many great and glorious victories won in battle. He here alluded to Trafalgar and Waterloo, and to the triumphs of American arms. These victories, he said, were wholly external. But the unity of love was internal. It is the bond which God has formed to bind us together, and what God has thus joined together, let no man put asunder. He then exhorted his hearers to cast away all party prejudices, and strive with one mind for the growth of the Gospel, all walking by the same rule and minding the same things; that there should be no contest of Bishop with Bishop; but that they should continue henceforth to carry into the world the same principles they professed on the platform, otherwise the world would never cease to cry, against such a religion, "Fie upon it!"

He then turned to the subject of *fullness.* Faith and reason were intended to go together. We were required to "prove all things," and "hold fast that which is good;" and the carrying out of this precept would lead us neither to the meagerness of Geneva nor the meretricious superfluities of Rome. We were neither to add nor to take away. If faith alone were relied upon, without the exercise of reason, many additions would be made to the faith once delivered to the saints. If reason alone were trusted, men would soon come to doubt the Deity of Christ and the personality of the holy Spirit. But in the true Church, both had their place; and the love of science was hereditary and transmissive in its nature, as well as the love of faith. The Church of England found no occasion to imprison a Galileo, but was glad to acknowledge a Newton. She was satisfied that the God of Nature was the God of Grace. The Church, therefore, required *fullness of intellect.* In connection with this, and as a proof of the close union of the Colonies with these United States, he alluded to the fact that in New Brunswick they are so largely supplied with English Books in *American reprints.* And among these reprints were the works of their great English theologians—divines as great as any in Christendom. He then considered *fullness* in another point of view. England, he said, had a glorious past, and she was fond of looking back at a past of which she might well be so proud. America, as yet, was mainly concerned in looking forward to the future. He touched upon the subject of American cathedrals, and the strong tendency there is among us to assimilate still further to England. He described the emotions of an American in England, present for the first time at her solemn and majestic cathedral services. This was a new thing for him to enjoy, and one well adapted to call forth the highest [illegible] which gave something for the senses to enjoy, as well as the soul. For man was not composed of spirit alone, but of *body, soul and spirit.* All these were to be devoted to God's service, and therefore, in worship, provision should be made for all. Thus the whole man would be consecrated into an everlasting temple unto the Lord.

He then passed to the last branch of his subject—that of *extension.* He said it was our duty to extend the Church first at our own doors, carrying the Gospel to the degraded thousands and ten thousands in the streets and lanes of this great city, who are now living as outcasts, without hope and without God in the world. It was *here* we most needed to plant the Cross. Besides this, England was sending a constant stream of emigration to this country, and it was *our* duty to look after these emigrants, and see that they are saved to the Church into which they had been baptized. It was our duty thus to make the best of them, or they would become an element of evil rather than of good. Not one-tenth of the work had yet been done, although the exertions were great both in England and here. Action at the centres, in the great cities, is necessary. Activity elsewhere will not compensate for sluggishness and deadness at the centres. It is a bad sign when there is life only at the extremities, and naught but rottenness at the heart. On this subject, the lines of George Herbert were often a comfort to him:

"Religion stands on tiptoe in our land,
Ready to pass to the American strand."

And so it was ready to pass to America; but not so as to leave England. What would be the feelings of that good and holy man if he could see to what an extent his prophecy has already been accomplished!

In conclusion, he would add only one word more. We read that the great and good man, Hooker, when drawing towards the end of his last sickness, was rapt in divine contemplation; and when asked upon what he was meditating, he said, "Upon the number, the order, and the obedience of the angelic host:" and thus he passed to his rest. What better subject of meditation could be found for us? In extension, let us draw nearer to the *number* of the angelic host; in the reasonableness and beauty of the Church Services, let us aspire to their heavenly *order;* and in following in all things the word and commandment of God, let us strive to attain that holy obedience, without which all else is nothing worth. O that such number, such order, such obedience, might in our day be seen on earth!

COMMUNICATIONS.

For The Churchman.

THE DEVIL.

The Devil, or Satan, is not a *fiction*, or *principle of evil*, but a *real embodyment, a personal being, a wicked spirit, the head and chief of the fallen angels.*

If the reader refer to 2 Peter ii 4, he will find this language—"If God spared not the angels that sinned, but cast them down to hell, and delivered them to chains of darkness, to be reserved unto judgment," &c. The word translated "hell" in this passage, in the original is "ταρταρώσας"—Tartarus—"The subterrestrial air where the sun comes not"[a]—"The place in the clouds, or air."[b]—In Homer it signifies "the dark air"—"The place where souls are tormented in utter darkness."[c] These angels, "originally dwelling in the bright regions of heavenly light," when they sinned fell to a lower degree or state of wickedness than man in his fall, even to the *condition of fiends whose nature is so perfectly and essentially evil, that evil to them is good*, it being the *perfection of their being;* and are therefore incapable of any improvement: "and being now confined to the dark air (whence Satan is called the prince of the power of the air) are said to be cast down into Tartarus."[d]

The word "down" in this language does not necessarily refer to *locality* with respect to the inhabitants of this earth; but "down" as we take it with reference to the glories which they enjoyed in the presence of God, lowered, degraded, lost, in the scale of happy intelligent existence.

Now both heathen and Jews held that "the air was full of spirits called demons."[e] And the Jews in Pirke Avoth teach that "from the earth to the firmament all things were full of these companies and rulers of *evil spirits*"; and that there was a prince over them, who was called "Kosmocrator," the governor of the world, i. e. "the darkness of it."[f] And St. Paul, Eph. vi 12,—"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," i. e. as the learned commentators tell us, "against those evil spirits which have their stations in the regions of the air." "Against principalities," &c. "It might seem as though he (St. Paul) gave the devil and his angels more than they have. . . . . The world is full of those who love it, and of unbelievers, over whom he is ruler. This the Apostle calls darkness. This darkness the devil and his angels are rulers of."[g] And Jerome on this passage says it is the opinion of all the doctors "that the air which divides between the earth and heaven is full of contrary powers."[h] He is styled "the prince of the power of the air," Eph. ii 2, "because he is the prince of the evil spirits that are in the air."[i]

And hence it follows that though the devil and his angels are at present for ever banished from the divine presence, and so do suffer the punishment of loss now of the beatific vision; though they are, in the language of Turtullian, "condemned beforehand to the tremendous day"; "foreordained to eternal punishment," says Augustine; "reserved to the day of judgment," says St. Peter; or "kept in chains of darkness to that day," says St. Jude; and knowing and believing this, they cannot choose but "tremble and be filled with present horror"; yet is the doctrine of Rupertus to be believed, "that at present they are not suffering in the infernal flames, but have their residence in the dark air; whence at the day of judgment they shall be precipitated into the fire prepared for the devil and his angels."[j] We might go on to show at length that this was the doctrine of the early Church, from Justin Martyr, Turtullian, Ireneus, Eusebius, Epiphanius, and other early writers, which doctrine they founded on the Scriptures, and advanced upon its authority, as we have shown in part, and now proceed to show more fully. 1st, From the question propounded by the devils to our Lord, "Art Thou come to torment us before our time?" Mat. viii 29, they concluded in the language of Origen, that "not this present age, but the future was the time when these evil spirits were to be punished."[k] Jerome on the same passage says, "they thought that Christ was come to judge them"; and Chrysostom, "that He would not stay till the time of punishment," i. e. the day of judgment.[l]

2d, They gathered it out of our Lord's words, "Depart from Me, ye cursed, into the fire prepared for the devil and his angels," Mat. xxv 41; whence they concluded that "the sentence against them was determined, but was not yet passed upon them"—that "the fire was indeed *prepared* for the devil, but he was not yet cast into it"; concluding that that was only to be done "at the end of the world, at the day of judgment, or in the world to come."[m]

3d, Again they inferred it from St. Peter and St. Jude—"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day" (Jude 6): "And delivered them into chains of darkness to be reserved unto judgment" (2 Pet. ii 4). And what conclusion is more natural than that as they "are *reserved unto the day of judgment,*" they are not yet punished in that fire prepared for the devil and his angels.[n]

4th, They gathered it out of the Book of Revelations, where it is said that the devil was only then "cast into the lake of fire and brimstone" when "the Judge sat upon the throne" and all men were "judged according to their works" (Rev. xx 10, 15).

Lay all these considerations together, and we think it is demonstrated that the popular opinion which supposes the devil and his angels to be already shut up and undergoing their most awful eternal punishment, and so no longer able to ply their malice against mankind, is not and never has been the faith of the Church. That he is conquered unto all who truly bear the Cross, so that he cannot lead them captive at his will, no faithful man can doubt. "For to believers the prince of the world is cast out, that he work no more in the hearts of men whom Christ hath begun to possess by faith; as he worketh in the children of unbelief, whom he is constantly stirring up to tempt and disturb the righteous."[o] But to suppose that he does not exercise his influences in the world, in instigating evil, arraying man against God, sowing the seeds of heresy and infidelity, is but to deny the Scriptures which declare that "as a roaring lion" he "walketh about, seeking whom he may devour" (Pet. v 8). And his roarings are heard, fearfully, in the cries of wickedness which ring through the earth!

Take up the daily press, teeming with murders and thefts and robberies and assassinations, and whose hand do you see, whose voice do you hear, whose work do you behold, but his, who "as a roaring lion walketh about seeking whom he may devour"?

The devil has power; he still dwelleth in the darkness; he and his angels still people Tartarus, "the dark regions where the sun cometh not." And if he had power when the Lord was on the earth; if then he possessed men; if then he [illegible]

And not only do we behold the work of Satan in the moral evil that is in the world—but if we mistake not we behold it in the most marked manner in the infidelity now prevalent, which at one fell stroke would crush the Christian faith and its chart the Bible, leaving man a wreck in the scale of intelligence! When the whimsicalities of hair-brained men and women are trumpeted forth, under the assumed name of "spiritual rappings," "women's rights," and their multiform cognates—meaning in one word, when probed fully, "Deism"—and set in opposition to the word of God, that great chart of human progress, human liberties and civilization, and all that qualifies man for time and eternity, do we not begin to realize that this roaring lion has grown wonderfully bold of late?—that that Scripture which St. Paul writes to St. Timothy, "*Now the* Spirit *speaketh expressly that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils,*" is fast being fulfilled before our eyes? Or again what St. Paul delivered (2 Thess. ii 8, 10): "And then shall that wicked one be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth, that they might be saved." "And for this cause"—*for what cause?* because they would not *receive the truth;* because they hardened their hearts against it; because like Pharaoh they would deny warning and miracle; or like the brethren of Dives, they would not be persuaded though one, even Jesus Christ, rose from the dead—"for this cause," even that they reject the truth, "God *shall send them strong delusions that they should believe a LIE.*" "Send them strong delusions" as a punishment, even as the Apostle says, that "they might all be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii 12). "Whatsoever a man soweth that shall he also reap," is the uniform doctrine of holy Writ. If he sow to infidelity, infidelity shall he reap, even to the denial of the Lord God, and to the reception of all the abominable falsehoods of "the prince of the powers of the air"!

We leave the reader to ponder these annunciations of that Apostle who was once caught up into the heavens, and saw and heard things it were unlawful to utter in the earth, and to say whether, after eighteen hundred years, he see not the signs of his inspiration? Did he speak from God or not? Take the very language, criticise it, look at it, examine it—"*strong delusions that they should believe a lie:*"—"*after the working of Satan with all power and signs and lying wonders:*"—"*giving heed to seducing spirits and doctrines of devils*"—"*in the last times, some shall depart from the faith.*" Ponder it, we say, and then reflect whether it has, or ought to have in the minds of serious reflecting men, any bearing on the developments of this age, as they are manifested in the "spiritual rapping" mummery and infidelity. Could there be found in the vocabulary of human language anything more seemingly aimed in that direction, if we taxed the human tongue to its utmost limits? We see not how we are to close our eyes to the startling fact. We must consider it. When we see prophecy thus fulfilling before our eyes, according to the very letter, and language, we must conclude that an eye more far-reaching and far-seeing than that of Paul penetrated through the mists of eighteen centuries, and directed and inspired the penning of these lines! But we dwell not here.

"Seeking whom he may devour." Satan then *can* seek; yea, he *can* devour; therefore we are to be vigilant, lest he seek and find and devour us, or make us his slaves and servants.

The questions then come up, *over whom has the devil power*, and *what* is his power?

To answer the first we say he has power only over those who yield to him; and there is no defining or calculating the power he may acquire over those who yield themselves into his hands. The language of Scripture is, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then saith he, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." (Mat. xii. 43, 44, 45.) We have here the possible case of one who having received the power of resisting Satan, of overcoming him, the power of casting him out, and out of whom he has been cast, by the coworking of the Holy Ghost in the waters of baptism, when he was signed with the Cross and sealed as "a member of Christ, a child of God and an inheritor of the kingdom of heaven", may after all fall away into apostacy and become sevenfold more his child than he was before he received his illumination! A fearful thing indeed it is thus to fall away from grace and "depart from the faith"! Nor in such a case can we define the power of Satan; how far, or in what ways he may manifest himself; or what means he may adopt to lead men, who yield to him, on to those degrees of sevenfold wickedness, unto that last fearful state which is "worse than the first," "with all power and signs and lying wonders," even unto the *believing* of a "lie"! But over them who remain steadfast in the faith he can have no power. They who resist him and his seductive wiles, shall not fail in the hour of temptation! He dare not come in contact with the Cross: *It kills him dead!*

But what is the devil's power? We answer first, he has the power, if men yield to him, of tempting them to depart from the faith, of leading them to discard and disbelieve the Bible: "The enemy that sowed the tares is the

[a] Phavorinus quoted from Whitby. [b] Suidas, ibid. [c] Porphyry, ibid. [d] Whitby.
[e] Diogenes' Life of Pythagoras. Whitby. [f] Ibid.
[g] St. Augustine, Ser. 17, p. 152. Lib. Fatti.
[h] Whitby in Loco. [i] Whitby. Œcumenius.

[j] Whitby. [k] Ibid. [l] Ibid.
[m] Whitby, from St. Bernard. [n] Ibid.
[o] St. Augt. Ser. 93.

devil" (Mat. xiii. 39). St. Paul tells us that in the last days some shall depart from the faith, through the instrumentality of Satan—"giving heed," says he, "to seducing spirits and doctrines of devils." Satan then has "*doctrines*", and he has ways and means of proclaiming them, if men will but hear; and when he takes possession of them, he makes them proclaim his doctrines:—He has a fascinating tongue even to "*seduce*" men to the belief of his doctrines.

Again the Apostle forewarns us of the rise of one, even antichrist. And it does not follow that this antichrist is necessarily *one person*—for even *then* we are told there were *many* antichrists. But that "is antichrist which denieth the Father and the Son;" and that is unquestionably antichrist which denies the Gospel and arrays itself against the Bible, the word of Father, Son and Holy Ghost. Now then we are told that such an one is to arise, an organic body whose principles are to be antichristian, opposed to Christ and His Gospel, "whose coming is to be after the working of Satan." Satan is to be the prime mover, and worker in this undertaking "with all power and signs and lying wonders." Satan then has "power," "power" to work "signs" and "lying wonders"—"power" to manifest himself to men, by "*signs*," in the original, "σημείοις", '*signs*," "*marks*," "tokens," "wonders," "portents," "presages"; "lying wonders," in the original, τέρασι ψεύδους—τέρασι, "wonders," "portents," "prodigies," and ψεύδους, "false," "deceiving," "wicked." These then are among the devil's powers; to work false "signs", or "marks", or "tokens", or "wonders", to deceive men and lead them to embrace his doctrines! Are the table-rappings among his "tokens" or "signs"? We profess not to know. But the thought is certainly worth consideration. *Certain we are that, if there be any spiritual influences at work in these developments, Satan is their author!*

And St. Peter tells us, that as there were false prophets among the Jews, even so there shall be false teachers among Christians, who "*privately* shall bring in damnable heresies, even denying the Lord that bought them, and who shall bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." The word here rendered "*privately*" in the original is "παρεισάξουσιν", and its meaning is "to go or come in near to anything"; i. e., so as to be present along with, or by the side of it, without being a part of it—to go or come in by stealth, or as it were in secret, to *look like it* at times, but not *to be it*. And this knowledge of the original helps us very much to get at the meaning of that word "privately" in our translation. It is to introduce or bring in by the side of a true doctrine one that is false, which yet at times shall look like the true doctrine, but which shall be opposed to it, and by which many shall be deceived, even unto the denying of the Lord! How are reflecting men to refrain from drawing their conclusions with these data before them, when they behold the silly mockery, the worse than comic aspect of much of the popular religionizing of the present day, in the great Bible and world's conventions and "women's rights" conventions, &c., &c., backed by all manner of infidelity, pretending a love for the dear people, ardent devotion to the cause of philanthropy and the Bible, while, alas! it carries a drawn sword which is ever piercing the very heart of Christianity! Away with such spots, blurs, blemishes, deadness, rottenness, on the great body of humanity! Behold that great Bible convention which made its loud boastings; see your Amazons mounting the rostrum and wrangling for their own notoriety; and your sleek dandy and dandyizing masculine philanthropists, raising a great hurricane over temperance and "women's rights" and all manner of hair-brained doctrines and speculations, arising out of "spirit-rappings," necromancy, &c., and say, is it for the love of Christ? Is it for the good of the great bleeding heart of humanity? Is it for the love of souls? Glorious nineteenth century that we have heard so much about! Nay, when we see men and women puffed up with their petty importance, speaking great swelling words, and wrangling over nothing but a lame and silly effort to give themselves notoriety, which they could never attain unto otherwise than by rendering themselves contemptible and ridiculous, pardon us, if we see herein a fulfilment of Scripture!

Again, we know that in our Lord's day the devil had the power of *possessing* men. How far he may have this power at the present day, we know not; nor do we know that he possesses it at all at present. But we read of "falling into the condemnation of the devil," of "the snare of the devil," of his "fleeing" before them that "resist," of Christ destroying the works of the devil, to them that believe. We read also of the "children of the devil"; and of the idolatrous heathen, the Apostle says they "sacrifice to devils" and "not to God"; and "I would not that ye (Christians) should have *fellowship* with devils": again "Ye can not drink the cup of the Lord and the cup of devils": "Ye can not be partakers of the Lord's table and the tables of devils."*p*

We read also in St. James of "the devils believing and trembling"; believing and knowing that Christ will cast them into their eternal torments, and trembling in awe of that dreadful day; but still remaining demons, still plying their malice against ... the imagination, the author of all wickedness, Apollyon the Destroyer, the foe of man and of all holiness; seeing that he is not yet confined in the bottomless pit, but that "as a roaring lion he walketh about seeking whom he may devour"; that he hath "power" to "seduce" men from the faith; that he hath "doctrines" and is mighty and eloquent in their promulgation; that he worketh "signs" and "lying wonders" with power; that through him antichrist bringeth in his heresies, "privately," looking at times so like the truth, with his fascinating, winning way of presenting them, that souls are deceived, deluded, lost;—it behooves us to "be sober," to "be vigilant" (1 Pet. v 8), to be ever on the alert, ever on the watch, lest we fall, as we have reason to fear numbers in this age have fallen, into his deceitful snare, and are led captive at his will!

"Be sober" the Apostle says. In the original it has the sense of "sober-minded," "steady," "watchful," "circumspect"; looking all around you, inspecting all around you, steady in the profession of the faith, not prone to be drawn aside by novelties, or "tossed to and fro and carried about by every wind of doctrine"; but stable, steadfast, that so you may grow up in all wisdom and virtue and knowledge. "Be vigilant." It means to awake, to keep awake, to watch, be attentive—not dull, drowsy, careless or forgetful hearers of the word; but wakeful, attentive hearers, apt to hold the truth, apt to do—vigilant in the faith and valiant in the cause of Christ! And all this, because of our adversary, because of his "power" to deceive, because of his ceaseless efforts and the multiform ways and means he has of deceiving us—now by "transforming himself into an angel of light" (2 Cor. xi 14), as St. Paul informs us; offering to enlighten the world and even Christians,*q* when Christ is the light of the world and the glory and beauty of His Church;—then into a worker of "signs," "wonders," "portents," or it may be "raps" and "false tokens," that men who are prone to be "carried about by every wind of doctrine" may be led into the fearful maelstrom of infidelity, and dashed thence on the wide ocean of despair, without light, without cheer, without promise, without hope!

"Stand then as a beaten anvil," as Polycarp said of old. For these are not hair-brained speculations, but the words of truth and soberness, from the holy word of the holy God; and all the more important, perhaps, because in this age of developments, they have been too much overlooked. "Stand" strong in the faith of the Son of God, as the holy Church hath preserved it unto you, unimpaired, unadulterated. "Put ye on the whole armor of God." "Quit you like men," like Christians, like Churchmen, in your strife with the adversary of souls and the heresies of the day! "For we wrestle not against flesh and blood, but against principalities, against powers, *against the rulers of the darkness of this world, against spiritual wickedness in high places.*" "Stand, therefore, having your loins girt about with Truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (i. e. the wicked one, the devil). "And take the helmet of salvation and the sword of the Spirit, which is the word of God" (Eph. vi 14, 15, 16). Live by faith, live by prayer; watch; be sober; be vigilant, and at last you shall triumph and sit in heavenly places, with Him who hath washed and redeemed you! J. J. N.

p Tables are the chief machinery in one of these modern developments.

q This is the professed work of "spirit-rappers," viz. to enlighten Christians, they say.

For The Churchman.

THE DEATH OF CHRIST, HIS OWN OFFERING OF HIMSELF FOR MEN TO GOD.

It may be asked, Where is the propriety of representing the death of Christ as voluntary, when the history of the event so clearly attributes it to force on the part of His enemies? Where is the propriety of representing it as an offering made to God, when the same history attributes the act which was its immediate cause—the treachery of Judas—to diabolical influence?

Nothing can be truer than the declaration of Christ Himself, "I lay down My life. No man taketh it from Me; but I lay it down of Myself."*

His exposure to the popular indignation which brought on His death, was perfectly voluntary, even if He were to be regarded as a mere man. He might have passed easily and safely along the path of life. Had He chosen to withhold His claim to being the Messiah, the spiritual King of Israel, although His virtues might not have been rewarded with the honor they deserved, and ingratitude and contempt might have been returned for His benevolent and holy life, it can hardly be believed that His death would have been sought. But though He saw that the disappointment excited by His claims among the Jews, who hoped for a powerful temporal prince in their Messiah, was rousing an indignation that would be restless until gratified by the removal of its Object; still, upheld by a consciousness, and emboldened by an unyielding principle, and nerved by a holy purpose, of right, He freely encountered every danger, and subjected Himself to every species of persecution.

* St. John x, 17, 18.

Indeed, we may very reasonably suppose that He could have arrested the proceedings against Him at any point. It was not without difficulty that the Jews persuaded the Roman Governor to pass upon Him the sentence of death. Had they themselves been in full power, what they imagined blasphemy might have brought upon Him such a sentence. But by the Roman law, to which they were then subject, He had committed no capital offence, and not therefore removed the possibility of avoiding death. Even His claim to the *regal* character was accompanied with circumstances so utterly inconsistent with the idea of treasonable views, that it was far from being regarded by the civil authority as indicating those views. Immediately after Pilate had asked Him whether He was a king, and received an affirmative reply, he yet declared, "*I find in Him no fault at all.*"

There can therefore be no doubt, that as Jesus had done nothing to forfeit His life by the laws then in force, He could, by means which He had before employed, have escaped death. But the time had arrived when He chose to give Himself up. He did it, therefore, as a perfectly voluntary act.

We have, as above intimated, now considered Jesus merely as a man. Our faith presents us also with proof of the voluntariness of His death, in the stupendous fact of His divinity. This gave Him, of course, the entire control of His enemies. When more than twelve legions of angels could have been summoned to His aid, or He could, by His own resistless power, have destroyed the wicked who rose up against Him, we see the fullest possible establishment of the truth of His declaration, "I lay down My life. No man taketh it from Me"—that is, of his own will, without my consent; "but I lay it down of Myself."

But why was this? Why did the Son of God become incarnate, that He might lay down His life? *To attest the truth of His religion?* It does so indeed most fully. Doubt of that truth is utterly inconsistent with the conclusions of true reason from the disinterested, sober, and dignified testimony, even unto death, which its Author gave of its truth and excellence. But this did not require so great a sacrifice. A good *man* could have afforded this testimony in sufficient strength.

To furnish an example of virtue and piety in suffering and death? This could, under the influence of divine grace, have been done, sufficiently for every practical purpose, in the person of a mere man.

For the Son of God to be born and die, there must have been an end in view to which nothing else could have been equal. The Bible shows what this was, in the cardinal truth, that the death of Christ was a propitiatory and atoning offering made for man to God.

The attentive reader of that inspired volume will not fail to recognize, in the following summary, the clear teaching of prophecy:—Messiah shall be cut off, but not for Himself. He was wounded for our sins. He was bruised for our iniquities. The chastisement of our peace was upon Him. By His stripes we are healed. The Lord hath laid on Him the iniquities of us all. For the transgression of My people was He stricken. He poured out His soul unto death, and made reconciliation for the transgressors.

His own declarations were:—I lay down My life for the sheep. The Son of man came to give His life a ransom for many. This is My Body which is given for you. This is My Blood which is shed for you for the remission of sins.

His inspired Apostles speak on this wise:—He is the Propitiation for our sins. He gave Himself for us. He hath redeemed us by His own blood. He tasted of death for every man.

Yes: the death of Christ was His own offering to the Almighty Father—an equivalent to what the holiness and justice of God demanded for the punishment of sin, that the sinner may be pardoned, justified, and saved.

But how, it may be asked, can we reconcile this view of the subject with their guilt who were the immediate agents in effecting the death of Christ? If this was essential to man's eternal welfare, and thus intimately connected with the glory of God, why was it effected through the instru-
Why, indeed, should we not regard the agencies and instrumentalities concerned therein, as divested of all evil character, because of the great and good end effected through them?

It will not be questioned by a believer in the overruling providence of God, that the known existence of any character of dispensation under His ordering, is proof of its consistency with divine wisdom and justice. We daily see the wickedness of men made to answer the purposes of God, and effect His designs. With ample Bible record in proof, and abundant history and observation in illustration, of the principle, we know that in the devastations occasioned by the exercise of unprincipled power, in the cruelties of oppression and persecution, in the base perpetrations of the traitor and the incendiary, and in ten thousand ways in the counsels and deeds of the wicked, we see what are overruled as the judgments of Heaven for the sins of men. Thus does the Almighty make even the wicked, ministers of His will, for effecting purposes of His government rendered necessary by the depravity and guilt of man. Satan himself will be, through eternity, the executioner of God's wrath.

The wickedness, malice, and cruelty of the Jews, God, in His sovereign control, bent to the purpose of effecting that death which consummated the great sacrifice for the sins of men. Jesus had come to suffer the penalty of those sins. He stood in the sinner's place, and thus was rendered subject to those inflictions of divine wrath to which the wickedness of men and devils is made by God instrumental. His yielding to those inflictions was essential to his office as the sinner's Representative, paying the price of his redemption. Through the enemies of Jesus Christ, degraded by their guilt into the infamous service, the power of darkness exerted against Him all that influence in the punishment of sin, to which, by the appointment of God, it is rendered subservient.

But were not the acts which caused the Saviour's death predicted, and therefore foreknown, and consequently unavoidable? In the performance of them, then, did the perpetrators do aught else than answer the design of Providence, and accomplish His will?

That the design of Providence was answered, and His will accomplished, through the instrumentality of these wicked men, must be admitted. But so to acknowledge this, as to suppose a necessity laid upon Judas to betray his Lord, upon Pilate to condemn Him, and upon the Jews to crucify Him, is attended with such unscriptural and dreadful consequences as at once speak its error. It cancels the guilt of these men. The hypocrisy and treachery of Judas were then but a fulfilment of the purpose of his being; and therefore but duty. The duplicity and injustice of Pilate were but what were required of him in the accomplishment of the divine purpose; and therefore but duty. The blasphemy and cruelty of the Jews were but what were designed for them; and therefore but duty.

Such a view of the divine dispensations cannot but be awfully extensive in its range. The divine control often overrules wickedness to the subserving of good purposes. The foreknowledge of God extends to all events, good and bad. If then this overruling, or this foreknowledge, renders the things overruled and foreknown necessary and unavoidable, there is no sin in the world; the murderer, the adulterer, the blasphemer, the bad man of any kind, but answers the end and purpose of his being; and so far from being guilty, is, by his very wickedness, obedient to the will of Heaven.

This cannot be. It is abhorrent alike to Scripture and reason. The overruling of conduct to answer the divine purposes, and the foreknowledge on which is founded the prediction of events, must be compatible with man's moral agency and accountability; for they are all equally established by both Scripture and reason.

Nor need we be anxious to meet every metaphysical difficulty in the way of this proposition. There is a point of knowledge at which our finite capacities must stop. Admitting, fully and unhesitatingly, all that God reveals, we must yet feel and own that there are, besides this, and incorporated with this, secret things which belong to the Lord our God, and are unfathomable by human comprehension. Much that is true, if God's authority is reliable, however mysterious and inexplicable, we must be content to let remain mysterious and inexplicable, until that consummation when the glass through which we now see darkly will be removed, and we shall see face to face; when knowledge in part will be done away, and we shall know even as also we are known. If we so held the free agency of man as to deny the foreknowledge of God, we should do injustice to His infinite nature. If we so held the foreknowledge of God as to think it inconsistent with the free agency of man, we should deny the uniform teaching of Scripture; which makes the fact of human free agency prominent in the whole scheme of God's dealings with man, and in the whole system of human duty. Indeed, foreknowledge by no means necessarily implies causality: but simply what *will* be; not what *must* be. In strict propriety, however, there can hardly be said to be futurity to the divine mind. To it, past, present, and future are alike. All is an eternal *now*. Consequently, God's foreseeing an event (to speak after the manner of men) no more necessarily implies causality, than does our witnessing what is present.

From this scriptural and reasonable point, we see that the murderers of Jesus, although their acts were foreseen and predicted, and were overruled to the greatest and best of purposes, were under no necessity of committing them, but were, in consequence of them, deeply and atrociously guilty; and that, therefore, there was propriety in St. Peter's language, addressed to them in reference to this very wickedness, "Repent and be converted, that your sins may be blotted out."

The view now taken of the death of Christ as a sacrificial offering for man to God, presents two aspects; first, His formal and willing surrendering and dedicating of Himself to His atoning sufferings and death—His consecration of Himself as the Victim; and secondly, His passive resignation to the sufferings and death to which He thus set Himself apart. The first gave its value and efficacy to the second; and the second was necessary for consummating the all-merciful design of the first. As each, therefore, is to be considered in its essential connection with the other, Christ may be said to have "made," in either, or in both, "by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

That offering which consisted in His solemn self-dedication, and free surrender of Himself, to death, was made at the institution of His Holy Supper. Previously to this, we find him carefully avoiding danger, shunning certain places because His enemies sought to kill Him, and going secretly to others, and escaping from others, for the same reason. When He met His Apostles at the last Supper, in a peculiarly solemn address to His Heavenly Father, and one fraught with a rich recognition and exposition of the leading features of His Gospel, He uses these remarkable words:—"For their sakes," or in their stead, "*I sanctify Myself;*" that is, I devote or consecrate Myself, set Myself apart, as a sacrificial Victim. On this same occasion of His last Supper, He bids Judas do quickly what he had planned; and soon after, when confronting the enemies into whose hands Judas had betrayed Him, He said to them, "*This is your hour, and the power of darkness;*" as if He had said, I have now freely surrendered Myself to the death which you intend to inflict, and to all the dreadful sufferings with which the infernal spirits can array it: therefore do what you list. From this time, consequently, we find Him making no opposition; perfectly passive under all the cruelties that were heaped upon Him; no longer shrinking from them, but willingly yielding Himself to their utmost fury.

This evangelical view of the last Supper invests that awful occasion, and the sacrament which had in it its origin, with a peculiarly sacred importance. It was indeed true, what Jesus, at that Supper, said of the blessed bread and wine, "This is My Body which *is* given"—is now given—"for you. This is My Blood which *is* shed"—is now devoted to be shed, and thus, in will and intent, and in present solemn appropriation, *is* shed—"for you." Bread and wine were constituted the representatives of His Body and Blood, at the very time when these were offered for a sacrifice to God. Whenever, therefore, the memorial, or commemorative sacrifice, of the Holy Eucharist is celebrated, that moment is recalled in which our Great High Priest set Himself apart as the Victim Who was to make atonement for our sins. The remembrance—or, as St. Paul terms it, the *showing*, publishing, openly setting forth—of the Lord's death, in its sacramental celebration, has therefore attached to it all the in-*which* He made the offering of Himself. That offering can never be made again. It was then made *once for all*. Never again can His precious Body and Blood be offered in substance to the Father. In their smybols and representatives, consecrated and offered to Him, however, it is the Church's high prerogative, and sacred duty, to commemorate the one only atoning sacrifice, as her plea to God for His mercy, as her profession before men of her faith, and as furnishing to her members divinely appointed means and pledges of the inward and spiritual grace necessary to their holiness and acceptance with God here, and their everlasting happiness hereafter.

Always, and especially at what should be to him the *often sought* commemorative sacrament of the altar, should the Christian look with true faith to the Cross as his only hope—the penitent, as bringing cheering assurances of pardon and renewing grace: the striving Christian, as being the only source of ability to be faithful in the covenant of his God; the only remedy for his imperfections; the only procuring cause of his acceptance; the only ground of hope for the recompense of eternal reward: the impenitent, as exhibiting a most dreadful view of God's anger against sin, and of the sore recompense that must fall on every son of man who neglects the great salvation it procured: the careless and worldly-minded, as warning how thorough must be that devotion which is a meet return for *such love*: the child of sorrow, as furnishing an example of patient suffering, and as the purchase of another and better inheritance, where, through *its* merits, the afflictions of the present time may be very means of a far more exceeding and eternal weight of glory: and the dying Christian; for *there* was consummated the great sacrifice which overcame the sharpness of death, and opened the kingdom of heaven to all believers. It will be the rod and the staff—the sceptre of rightous and merciful rule and guidance, and the ample support—to bring full comfort to the faithful in the passage through the valley of the shadow of death. It is their sure pledge of the rest and hope and joy of paradise. The contemplation of it will sustain them amid the terrors of the last day. In its glorious, eternal fruits they will find the perfect bliss of heaven. B. T. O.

For The Churchman.

SUGGESTIONS UPON THE ORDER OF EVENTS IN THE LIFE OF ST. PAUL.

NO. V.

In the ninth chapter of Acts, having assigned the twenty-sixth verse to the year thirty-one, and the twenty-seventh verse to the year forty-four, the next verse does not apply very happily to the visit made by St. Paul in the latter year. St. Peter was in prison until Easter-night, the disciples were gathered together at the house of Barnabas' sister—"Mary the mother of John, whose surname was Mark." St. Paul had been told to "Make haste, and get thee quickly out of Jerusalem"; and we know that "Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry." There was probably merely time enough to be recognized by such as were there, receiving the relief which he brought, and knowing him thenceforth "by face." His commission was not confined to Jerusalem, but extended to the "brethren, which dwelt in Judæa"; and that is the reason he was "sent to the elders" instead of to the Apostles; for such was the state of Jerusalem, that it might well be doubted whether Barnabas and Saul could show themselves there. I have not seen that reason *fully* stated heretofore, but it is obvious, when the difference between Jerusalem and Judæa is considered. At all events there could not well be time for such a public visiting and revisiting as would seem to be signified by the words, "And he was with them coming in and going out at Jerusalem." We must abandon that application.

At the time of the third visit, Herod Agrippa was dead, A. D. 50, and the Christians dared to meet in Council. Deputations could be openly received by the Apostles and Elders, and decrees could be issued by the Apostles and Elders *and Brethren*, as soon as the latter, whether Jew or Gentile, had been recognized by the former as a part of the Church. Then it was, that St. Paul could be said to be "coming in and going out" with them at Jerusalem.

It does not appear that on the latter occasion, or third visit, St. Paul disputed against the Grecians, and was saved from murder by an escape by way of Cesarea to Tarsus. So far from it, he was dismissed and came to Antioch. The question is then to be settled. At which of St. Paul's visits, did those events take place which are recorded in Acts ix 29, 30? The answer is—Not at the first visit, for reasons already given, or, in short, because they involve a publicity and a personal acquaintance between St. Paul and the brethren, which are declared to have *not* existed at that time. Not at the second visit, because St. Paul was not then allowed to speak boldly either to Jews or Greeks.—Acts xxii 18.

We are then driven to the fourth visit; although I admit that the above negations do not amount to an impossibility. The fourth visit, I shall prove was about A. D. 54, *probably*, which is the time usually assigned to it. At this visit, we are told by St. Luke, Acts xviii 22, "And when he had landed at Cesarea, and gone up and saluted the Church, he went down to Antioch." It appears, however, by the same authority, that his object in visiting Jerusalem at that time, was to "keep this feast that cometh." It was the passover. Nero was Emperor. Felix was procurator of Judæa, and had procured the assassination of Jonathan, the good high priest, and "As this murder was not avenged, similar acts became frequent, especially at festivals, when the Sicavii, with daggers concealed under their garments, mingled in the crowd, and easily marked out their victims" (Church of the Redeemed, I, 525). We know not what took place at this festival; we may suppose that St. Paul would be present in the Temple; and that he would dispute boldly; and that having just returned from his Grecian tour, the Greek Jews would follow him with their bad report; (as we know they did under similar circumstances, at his next visit—Acts xxi 27). We know, also, that the Jews at this time (A. D. 54) had as many dissensions with the Romans as they could manage; and that there was no need of making a tumult about a man, whom they could remove by secret assassination. So far, nothing appears to interfere with the application of the twenty-ninth verse to the fourth visit to Jerusalem.

The thirtieth verse now alone presents difficulties. In one account the brethren brought him down to Cesarea, and sent him forth to Tarsus; in the other, he went down to Antioch. Can these two accounts be reconciled without straining the sacred text? It will be perceived that there is no contradiction. A man who went from Jerusalem to Antioch and "*spent some time there*," might have been "*brought down to Cesarea*," and have been "*sent forth to Tarsus*." If there is no contradiction, is there an inconsistency? No, because, a vessel could go from Cesarea to Tarsus, at that time, but could not go to Antioch. In going to Antioch she must stop at Seleucia. Is there an incongruity? Yes, a very slight one, and it vanishes, when we compare the two accounts with such as we are in the habit of rendering. For instance, a traveler leaves Albany for Paris, another account says, he has gone from New York to Havre. If he were going to Bordeaux, the same might be said; or, to state a more parallel case, a man might fairly be described in one account, as going from London to New York, and in another, as going down from London to Liverpool and thence to Boston, inasmuch as one description is a part of the other. Nothing remains, therefore, but the shadow of the narrowest possible incongruity, to prevent our applying the twenty-ninth and thirtieth verses of the ninth chapter of the Acts of the Apostles to the fourth visit of St. Paul to Jerusalem in the year 54; and indeed they apply no where else.

Our troubles are not at an end. There remains a verse, the thirty-first, more anomalous and impracticable to all appearance than any we have yet encountered. "Then had the Churches rest," &c. When was that?

If, as I have attempted to prove, the passage in the ninth chapter of the Acts of the Apostles recounting the visits of St. Paul to Jerusalem is the same in whole (as all confess it to be in part), an episode, giving a summary account of the results of four consecrative visits to Jerusalem by that Apostle; then, a decent regard to the order of the scriptural narrative would influence us to assign the *rest of the churches* to some period subsequent to the fourth visit, or after the year 54. It is sometimes placed as early as the year 31 (or twenty-three years earlier), or immediately after St. Paul's first visit. And I will agree that if any mind can reconcile the six verses in the ninth chapter of the Acts with St. Paul's first visit, described in the Epistle of the Galatians, the same peculiarity of metaphysical construction might influence it to place the *rest of the*

It is gratifying to find a disposition to place the *rest of the churches* subsequent to the escape from assassination at Jerusalem. The event *was* no doubt subsequent, and I wish to follow the same rule. If verse 30th describes the year 54, as I hope I have proved, then verse 31st describes an event subsequent to A. D. 54.

We have had an opportunity to estimate one leading motive in assigning so early a date to the *rest of the churches*, viz., because an event, conceded to be prior in date, was erroneously placed still earlier. There is another motive. The *rest of the churches* extended throughout all Judea and Galilee and Samaria. Search is therefore made for some event that would be likely to produce that rest. But the search is not freely made. Conybeare and Howson look for it during the four years of Caligula's reign, because they have previously committed themselves to the error of dating St. Paul's first visit in A. D. 38. All they require, therefore, is a state of affairs that would be so absorbing to the Jews that the Christians, being forgotten, might have a chance to flourish.

But the text requires a state of affairs in which *Samaritans* as well as Jews should be absorbed, or rather such a state of affairs as should afford the Church an opportunity to flourish in Samaria as well as in Judea and Galilee. It is easy to believe that Caligula's attempt to set up his image in the temple would so absorb the attention of the Jews, as to cause the Christians to be overlooked, but that would not help matters in Samaria.

In searching for a time that shall correspond to the three conditions of the text, my first hypothesis would be—a time—in which no one of the Herod family was supreme (Acts xii. 24), for they were such bitter enemies to Christians, that I cannot imagine a state of *rest in the churches* while either of them governed. In A. D. 44 Herod Antipas was no longer tetrarch of Galilee, having been banished about four years. He it was who murdered St. John the Baptist. In A. D. 44, also, Herod Agrippa died. He it was who murdered St. James and imprisoned St. Peter. The murderer of St. John had been tetrarch forty-three years. In the year 44 Cuspius Faclus became Procurator of Judea, then Tiberius Alexander, a Jew, then, about A. D. 47, Cumanus. And young Agrippa (called King Agrippa) was king only of the city of Chalcis. While Cumanus was in office, the Jews, Samaritans, and Galileans fell into terrible commotions, but the fierceness and bloodshed of the struggle was too destructive for even the humble Church to flourish. In A. D. 52, Felix was sent as Procurator of Judea, and young Agrippa, deprived of Chalcis, had his compensation in Ituræa, Batanea, Trachonitis and Abila.

None of the Herod family had now any civil jurisdiction over the three districts mentioned in the text, where the Christian Church enjoyed its short rest. The Roman government became supreme. At the era of Caligula the Jews were unanimous; they had one great object, and would have been likely to deal hard with any sect that did not unite with them to prevent the profanation of the temple; but in the time of Felix the nation was broken into parties and bands: robbers and impostors gathered their confederates. The Roman soldiers slew, without mercy and without discrimination, the innocent and the guilty. The high-priest was murdered: anarchy and violence predominated.

Here, and under Cumanus, we discover two small gaps, in which the Christian Church might have enjoyed its rest. A rest which could not have been enjoyed while Herod was tetrarch of Galilee, and therefore not in A. D. 31 or 38.

It may be suggested, that although Judea, Galilee, and Samaria are mentioned as enjoying a rest, yet there is no positive exclusion of other places; and the same tranquility might be expected to exist contemporaneously elsewhere.

Such was the case in A. D. 55: "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Geeeks"—Acts xix. 10—and "so mightily grew the word of God and prevailed"—ibid 20.

Thus we ascertain a point, to which the 31st verse of Acts ix. will apply without contradiction or incongruity, and with *as much* probability as to any other point of time.

A regard to the natural order of the narrative contained in the episode (26 to 31) requires us to place the event after A. D. 54, and I accordingly set in A. D. 55. O.

Our Lord's Example.—Our Saviour performed a miracle to prevent the multitudes from forcing Him to be a king. This act alone was sufficient to distinguish Him from the dominant spirit of His age and nation.—Morgan.

For The Churchman.

BRODHEAD'S HISTORY OF NEW YORK.

Mr. Editor: The attention of your readers is called to the following notice contained in the November number of *Harper's Magazine*:

"At a meeting of the Regents of the University of the State of New York, held June 17, 1853, on motion of the Secretary of State, it was resolved unanimously, that *Brodhead's History of the State of New York* be placed on the list of books recommended for purchase by Academies."

One of the misrepresentations of this volume was exposed in your columns on the 2d of July last by Scrutator, a portion of whose article has been republished in the tract entitled *Old-Fashioned Presbyterian Views on the Ministry and Sacraments*. The History is in my judgment too sectarian to be recommended for purchase by Academies. It is not in all respects, where English authorities are concerned, a reliable history; and if not where these are concerned, how shall we, who are ignorant of the language of the Low Countries, determine whether it is reliable or not where Dutch documents are referred to? Let the Regents of the University rescind their resolution.

A Parent.

THE CHURCHMAN.

NEW YORK, NOVEMBER 19, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

WHAT IS A CHRISTIAN?

Such is the title of a Sermon lately preached and published by the Rev. J. W. H. Molyneaux, Assistant Curate of the church of St. Mary Magdalene, London. From this sermon we give, below, a somewhat lengthy extract, which strikes us as a very just and forcible statement of a point of doctrine, which cannot, in our time, be too strenuously enforced, so it be done with proper discrimination and care. This point of doctrine—and surely it is a fundamental one—is, that every baptized person is in and by baptism made a branch of the True Vine, a "member of Christ," with all the privileges, helps, and blessings growing out of that relation, and with a consequent and corresponding responsibility for the use or abuse of them. Of course, therefore, baptized persons are to be addressed as Christians, faithful or unfaithful, but still as Christians,—fruitful or unfruitful branches of the True Vine, but still as branches, so long as they are not evidently "taken away." Accordingly St. Paul never exhorts those who have been baptized to *become* "members of Christ;" but assumes that they *are* such already, and therefore urges them with the responsibilities thence resulting: "Walk worthy of the vocation wherewith ye are called;"—"Know ye not that your bodies are the members of Christ?"—"Know ye not that your body is the temple of the Holy Ghost which is in you?" Which passages clearly infer that the wickedness of the persons addressed was not owing to any withholding of grace on God's part, but to the *abuse* of it on their own. He manifestly takes for granted that they have received the gifts that are requisite to the Christian life, and thus urges them to a right use and improvement of those gifts. And such is uniformly the logic of his practical exhortations to the members of the Christian flock. The *English Churchman*, in a notice of the sermon in question, comments on the subject as follows:

This is the true, the Scriptural, the Apostolic, the Catholic standing ground upon which our clergy would confidently appeal to any candid and intelligent man to say whether by addressing baptized persons in this way, reminding them of the Gift of God in their baptism, and of their consequent responsibility, a pastor can be justly charged with teaching them to rest securely and idly upon the mere fact of their baptism, without constantly and diligently using the Gift, to God's honor and glory, and the eternal welfare of their own souls? The watchword of sound Christian teaching is—"Freely ye *have* received, freely give:" while the opposing theory, so popular amongst us, is, virtually—"Freely give, freely ye *shall* receive." Baptized persons are taught that they are yet unregenerated, loaded with the guilt, not only of that original sin whereby they are alienated from God, but of many actual sins; and yet that their prayers—their own good works—will obtain that regeneration which the ordinance instituted by our Lord, for the express purpose, *failed* to obtain for them in their infancy, when they had as yet committed no actual sins! If this be not putting man's works in the place of, and above, and before, God's work, we know not what theory is open to that charge.

And the practical importance of this doctrine, or rather the practical mischiefs of the opposite are so set forth by Dr. Waterland, in his strong and straightforward style, thus: "Having shown how improper the language is, when Christians are called upon to be regenerated, I may next observe how mischievous also it is in many ways, and therefore cannot be looked upon as a mere verbal business, or an innocent misnomer. 1. The telling of the common people that they ought now to be regenerated, which few will rightly understand, instead of telling them plainly that they ought, with the help of God's grace, speedily to repent and amend (which is all the meaning, if it has any good meaning), is giving them only a dark lesson instead of a clear one, and throwing mists before their eyes in a most momentous article, nearly affecting Christian practice and the spiritual life. 2. The calling upon Christians to be regenerated, in a new and wrong sense of the word, when they have been used to another and better sense in our public offices, and have been taught that they have been regenerated long ago, will not only be apt to confound their understandings, but may fill them with many a vain scruple, such as may give great disturbance to weak minds. 3. Another inconvenience may be, that if, instead of reminding them to preserve and repair that regeneration which they received in their baptism, they are called upon to receive a second, they may thereby be led off from looking back to their baptismal vows (which are excellent lessons of true Christian piety), and may be put upon quite another scent, nothing near so useful or edifying to them. 4. A further mischief likely to happen in that way is, that many, instead of carefully searching into their lives past, to see wherein they have offended (which is one of the first steps towards conviction, and remorse, and serious amendment), may be apt to go in quest of what they will call impulses, or inward feelings of the Spirit; which commonly are nothing more than warm fancies, towering imaginations, and self-flattering presumptions. And this may probably take them off from a cool, careful, and impartial examination into their past life and conduct, by the safe and unerring rule of God's written commandments. 5. But what is worst of all, and what has frequently happened, is, that when men become more ambitious of the honor and authority which the name of the Spirit carries with it, than of squaring their lives with the rules of that Spirit, laid down in the Gospel, they will be prone to follow any invention or imagination of their own, and will be presumptuous enough to father it upon the blessed Spirit of God."

We could readily adduce almost any number of passages to the same effect; but it is time to give our readers the extract in question:

The only true and adequate answer to the question, "What is a Christian?" is this—"*A Christian is one who has Christ's nature.*" This is a complete definition, for no one has Christ's nature who is not a Christian, and no one is a Christian who has not Christ's nature; and there can be no mistake or obscurity about it, except such as arises from a false or vague notion of what is meant by nature, and this may easily be removed.

And from all that is said of them, we learn that Christians are persons who have been called and elected by God to a very high and glorious condition; who have, by baptism in the name of the Father, and of the Son, and of the Holy Ghost, been separated from the rest of mankind, brought into a new and closer relation to God, grafted on a new stock, placed under a new head, even Christ—who is the head of the whole body of Christians, as Adam is of the whole family of man—and thus made partakers of a new nature, even Christ's nature, human and divine. I am not now going to prove this, nor is proof what is most wanted even by those who reject this truth. No one can read Scripture without finding abundant proof, without continually finding this truth stated and assumed as the essence and foundation of all Christian doctrine. I do not believe that any one would doubt or question it, if their judgment was not biassed by prejudice, and their minds pre-occupied by notions which contradict and oppose it. While these prejudices and notions remain, proof is of no use, it goes for nothing. My sole purpose now is to try and remove them—one especially, which is extremely common, and which stands in the minds of very many persons in direct opposition to the truth, that we all become Christians by receiving in baptism the gift of Christ's nature.

The common notion to which we refer is that which confounds *nature* and *character*; it arises mainly from a careless and wrong use of words, and an obscurity of language, which is in some degree unavoidable, but which may, in a great measure, be got rid of—at any rate the evil may be greatly diminished—by being pointed out.

"A Christian is one who has Christ's nature." Now, many from misunderstanding this statement, others from neglecting it, adopt a notion that all Christians are good; that no one can properly be recognized as a Christian who is leading a wicked or worldly life; that to say a man is "a Christian," is the same thing as to say he is "a good Christian." Hence denying that bad people are really Christians at all, though they go under the name, they are obliged to invent a description for them, and call them "nominal Christians." We would here just remark, that it is no matter for surprise that this epithet has become so common. It is much less disagreeable and offensive to those for whom it is meant than a more true description would be, which, instead of evading the truth, would declare them to be wicked and cowardly, if not apostate Christians. The use of it is very mischievous, indeed very wicked, for it tends to soothe instead of to alarm the consciences of the greatest sinners by hiding from them their greatest sin and greatest danger. If it tells them anything, it tells them they are not Christians at all, which is exactly what they wish if they know anything of the responsibility of Christians—a most comfortable assurance for them, and, if it were true, delivering them from a tremendous liability.

Our Lord compares Himself and His disciples to the vine and its branches, the fruitful and barren branches (branches, observe, of the very same vine) respectively representing good and bad members of Christ, that is, good and bad Christians; but (is it needful to ask?) are not the branches of the same tree of the same nature with each other, and with the tree itself? Are not these good and wicked Christians partakers of a common nature, that is, the nature of Christ? And is not being a member of Him, being a partaker of his nature, and being a Christian, all one and the same thing? Surely this parable by itself suffices to prove all that we require.

Such illustrations might be multiplied without end. We will only consider one other, which may be rather said to be a most striking instance of a common *nature* distinct from, and independent of, *character*. It is not only most comprehensive and completely to our purpose, but is frequently employed in Scripture to represent to us the relations in which all Christians stand to Him who is the new head of their race. This is, the whole human race in its relations to Adam, and the common human nature which every individual shares with him. Is not the same nature common to all mankind? yet is there not every conceivable variety of character to be met with amongst men? Are we necessarily alike in character because we share the common human nature of Adam? Because the gift of the same nature is bestowed on us, are we impressed with the same *personal character?* This, we know, consists in qualities proper to the individual, but by no means necessarily belonging to the nature. It depends on the treatment the individual meets with, on the circumstances and influences to which he is exposed, and, withal, very much on the use he makes of his endowments and his circumstances. Just so of the nature of Christ—it is common to all Christians. Every one of us has received it, yet amongst the possessors of this same nature are found all varieties of character, which depend, as before, not on the common nature, but are the results of growth, change, and development of various kinds, and are, mainly, what they have been made by the care or the neglect of each individual. In fact, not in the least more than in the case of Adam's nature, does the gift of Christ's nature *insure* any particular personal character. Both are original gifts bestowed upon us in our first and second births respectively, for the use of which we are responsible, and which may either be neglected and degraded to any extent, or improved and elevated to the highest excellence.

Farther, it is to be observed, that not only does the nature in each case correspond in its independence of personal character, but there is also the closest analogy between the condition into which we are brought by the gift of Adam's nature in one case, and that of Christ's nature in the other. By the former we are brought into a "condition of guilt," which we call "original sin," and which is quite a distinct thing from personal and actual transgression. By the latter we are brought into a condition of derived righteousness, which is altogether distinct from personal sanctity. This gift of derived righteousness comes in the place of original sin; and as the condition of guilt which is included in the gift of Adam's nature suffices to condemnation, so does the condition of derived righteousness included in the gift of Christ's nature suffice to justification, and, in fact, renders us perfectly acceptable to God so long as we use the powers of our new nature to struggle against sin; that is, so long as we use the gift of our new nature for the end for which it is given, even that we may continually approximate to a likeness of Christ's character, and so be restored to the image of God, and fitted to enter into His presence. If we do otherwise—if we neglect this Divine gift—if we do not, by virtue of this new nature, resist and overcome our old carnal and corrupt nature—if through sin and impenitence we allow a character the very contrary to that of Christ to grow up in us, not only do we lose our salvation and every blessing included in this unspeakably precious gift which is bestowed upon us by the infinite love of God; but we load ourselves with the most tremendous guilt—a guilt which could not possibly have been ours had we not been made partakers of Christ's nature. What words can express this guilt, or declare its fearful enormity, other than those which describe the sin, the peculiar and exclusive sin of Christians, the sin which could not have been possible but for the infinite love of Christ—even the sin of neglecting and degrading the nature of Christ!

It is an awful thing to be a Christian; but you are Christians—you cannot prevent or cease being such. You may live as careless, as worldly, as wicked a life as you will—you may live as heathens, you may die as heathens; but as *Christians* you must and shall be judged. You *are* in Christ's kingdom, and if you would, you cannot escape out of it till that day when "He shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Shall this be your lot? It shall, it must be the lot of all wicked and carnally-minded Christians—of all for whom infinite love and infinite self-sacrifice have been in vain—who turn the Divine gift, which was meant to purify, to elevate, to glorify them, into a load of guilt and wrath, which shall utterly overwhelm and torment them forever.

All the World in Pictures.—We have been looking three or four weeks for an opportunity to inform our readers, the clerical ones especially, that the Messrs. Appleton, of this city, have just got forth a bran-new Atlas, wherein we have all creation done up carefully in pictures, and elegantly dressed off in colors; the whole being offered at the very small cost of three and one-half dollars. For the last ten years, the world has grown so fast, and the Church so much faster, that we were in a strait how to come at the present details of ecclesiastical geography, till the aforesaid Atlas made its appearance. We can now trace the latest footsteps of our blessed old Mother all round the globe; and we take a deeper interest in the heroic labors of good Bishop Selwyn, for example, now that we are enabled to set our eye, as it were, on the very places where his apostolic voice has been heard. The Atlas, it should be observed, though published in this country, is all made in England, the paper and printing being of the genuine London stamp. It contains 34 beautifully engraved and colored maps, with comparative scales, and an alphabetical index of 31,000 places, directing to the precise points of latitude and longitude where they may be found.

Charles Scribner has published a very beautiful edition of the Poems of Geo. P. Morris, now for the first time collected into a volume. Mr. Morris has written much, and his poetry possesses in the main great sweetness and beauty. The warmest of his numerous admirers can have no reason to complain of his present publisher. A more beatiful specimen of typography we have seldom if ever seen; while the illustrations, of which there are some fourteen, are of exquisite fineness. The volume will be popular among the gift books for the approaching holiday season.

We commend to the attention of our readers the advertisement of Bangs, Brother & Co., who are to sell at auction on the evenings of Monday, Tuesday, and Wednesday of next week, a choice and valuable collection of books on American History.

Dr. Holmes' Lectures. — Dr. Oliver W. Holmes, of Boston, is favoring this city with a course of lectures on the English Poets of the Nineteenth Century. The first of the series was on Wordsworth, and, judging from the accounts of it which have reached us, we should conclude that it was destined either to accomplish nothing, or else to usher in a new era in poetical criticism. The *Literary World* maks a close-fitting notice of the effort, which is so just to the general character of the distinguished Lecturer's performances, that our readers, we doubt not, will be interested in perusing it. The second lecture was on the religious poetry of the period, and it is said to have been more successful than the first: though, if the report given of it in the *Times* be at all faithful, we should not venture to affirm that it was more deserving of success. Of course Dr. Holmes is always sprightly, brilliant, and voluble enough: he has but to open his mouth, and witticisms, rhetorical flashes, and verbal phosphorescences will run out as thick and fast as the greatest epicure in such preparations could desire. We never supposed him to have sobriety and earnestness of thought enough to deal, in a becoming manner, with any thing that has religion for its subject; for he must be flippant and witty, or he can be nothing, and on such subjects these qualities are not in good keeping nor in good taste: but we should hardly have thought him capable of stooping, as he seems to have done, to play with the vulgar slang of literary hacks and desperadoes. This was rather too much to expect from any intellectual feat-monger that should be invited to enact his pranks and show off his agilities in a respectable lecture-room; and goes far to prove that the lecture-room is fast progressing into a sort of circus, for exhibitions not a whit more edifying and far more out of place, than those where men, monkeys, and horses contend which shall bear the palm in bringing down the house.

Taking into consideration the present advanced and advancing state of lecturedom, it may not be impertinent or inappropriate to suggest to candidates for lecture-room honors, that as nothing dries so soon as tears, so nothing wearies so soon as laughter. We cannot stay to explain why it is, but we venture to assert as a fact, that the more a thing tickles, the sooner it tires. Laughter is pleasant and becoming only as a relief from the ordinary state of mind and body; it is neither healthy, nor beautiful, nor right, save as an exception to the general rule of life; and when we see a perpetual laugher or laugh-provoker, we may lawfully suspect, either that his mind is wanting in screws, or else that the screws thereof are somewhat loose. From which it follows, apparently, that wit, humor, all the forms of the ludicrous, whatsoever is addressed to the risibilities of our nature, should be used sparingly, as the seasoning merely, and not as the staple, in any thing claiming to be a literary or intellectual feast. Salt is good in its place: as a seasoning to that which feeds, nourishes and sustains the body, nothing can be better; but if undertaken to be eaten alone, scarce any thing can be worse: no healthy stomach thinks of taking it, no good provisioner thinks of offering it, as a meal: even if used as the main ingredient in any gastric preparation, it is neither serviceable to the body nor agreeable to the taste; unless where the taste has by some strange process got turned up-side-down. This rule, we apprehend, holds good in reference to the off-hand friskings and frolickings of wit; especially such light, flashy, superficial wit as, striking no deeper than the fancy, takes in the lecture-room.

Wherefore, to make an end of this lecture, our advice is, that in all preparations of thought, whether meant for instruction or entertainment; in whatsoever purports to be addressed in any sort to the understandings of men, or to the place where their understandings ought to be; plain, sober, honest, straightforward sense should be sought for and used as the staple and groundwork. To have this delicately spiced, and sometimes even highly spiced, is very well: but let the spice be used merely as the seasoning, not as the main ingredient; to give a relish to something else, not to supply the place of it. And if this our counsel need any further enforcement, it shall be even this, that to a healthy palate nothing is so sure to taste good always, as that which, like pure, fresh cold water, is simply tasteless. Thus ends our catechism, and here follows the aforesaid article from the *Literary World*:

It was a very clever, sparkling lecture with which Dr. Oliver Wendell Holmes opened his course on the Poets of the 19th Century, at the Hope Chapel, on Friday of last week—the particular victim of the evening being William Wordsworth. It is something of a test of liveliness to be entertaining for an hour on so serious a theme. We will not say that Dr. Holmes accomplished the feat; but, dismounting for the nonce from his Pegasus, he exhibited an extraordinary amount of ground and lofty tumbling. The doctor's fireworks are, some of them, chasers, winding their perilous course to the danger of the groundlings; others are as undoubtedly rockets, ascending to a considerable height in a blazing whiz, and exploding at that altitude in a shower of very pretty golden fire. With his neat fancies and artificial sublimities, Dr. Holmes is, on a topic of common life and manners, the most agreeable of lecturers. We hardly thought it possible that any one could be weary of his ingenious and animated diction under any circumstances; but it is a fact, which we put upon record for scientific analysis, that in our immediate neighborhood, on that Wordsworth evening, no less than five persons, of either sex, dropped off from somnolency into a condition verging very decidedly upon coma. The only explanation we can offer for this extraordinary occurrence is, that Wordsworth, not being a wit himself, unlike Falstaff, is not a good cause for wit in other men. How coldly upon the audience fell the galvanized, resurrectionized, critical pleasantry of Jeffrey from the early part of the century! The public has no longer that kind of partisan interest for or against Wordsworth to induce them to relish the exploded jests at his simplicity. They are as melancholy as Peter Pindar is now. Any one who cares, at this day, for Wordsworth at all, cares for his good qualities; and these the lecturer, looking at the thing in no higher light than as a point of artistic effect, erred in treating so carelessly or keeping altogether out of sight. We do not remember hearing anything of the severe classical grandeur of Dion or the Laodamia; not a word of the dramatic force of the song at the Feast of Brougham Castle, which may fairly challenge any equal number of lines out of Sir Walter Scott (whose Young Lochinvar was made the subject of an unfavorable comparison for Peter Bell's donkey); and nothing of the general position of Wordsworth as a great moral poet—worth a hundred Youngs and Thomsons; or as the poet of personal freedom, an independent, religious, unfettered life. Wordsworth's love of nature was displayed at the expense of his religion; and for the rest we had his puerility, his prolixity, his want of picturesque and statuesque form (a novel and most untenable objection), dwelt upon with most captious ingenuity.

Dr. Holmes is too acute a man to fall into mere blunders (though several of his passages for censure were very unfortunately selected); he is nice in his expressions and distinctions, but his lecture, as a whole, appears to us an entire misconception, so far as it was calculated to set a great poet in a proper light before a mixed audience. It was not that anything false was said, but that so much that is true was omitted. Thus the poet's philosophical coldness was dwelt upon, in the tear-compelling quality, while the corresponding grandeur of the mountain elevation was unnoticed. But we are reluctant to recall the particular line of remark. Dr. Holmes will have better opportunities of displaying his peculiar vein. We anticipate a rich treat from him when he gets alongside of the young ladies in parlors who once sighed their souls away in ecstacies over the now almost forgotten Lalla Rookh enchantments of Tom Moore. The fireworks will be in keeping with those filagree palaces, but they stand rebuked before the august cathedral of Wordsworth.

The lecture had many clever points, the happiest of which was a description of the birds and plants of America, in a concluding "copy of verses," which were admirably delivered, and the applause consequent upon which suddenly brought to life those unaccountable people who so far forgot themselves as to slumber under the pulpit of Dr. Holmes.

The new Library Edition of the British Poets, now in course of publication by the Appletons, will make them more a luxury than ever; at least if we may judge from the promise of the prospectus, and the earnest of its fulfilment in "Milton's Works," which we have examined. The type is large and clear, and the paper excellent. The series is to be edited by the Rev. George Gilfillan, whose literary ability and taste is good security for what will be expected from him in the present work. The accessibility of this valuable edition of the Poets is, however, its chief recommendation. There are few who cannot find a dollar to purchase a volume of such riches, and this is to be the uniform price of the edition.

BISHOP WHITEHOUSE'S ADDRESS.

The Address of the Rt. Rev. the Bishop of Illinois to the late Convention of his Diocese, issued by Pudney & Russell of this city, is an able, forthright, and plain-spoken paper, fearless in tone, strong and sinewy in style, and altogether of such a cast as it is quite refreshing to meet with, now and then, in the line of official documents. We have been particularly pleased with that part of it, where he sets forth his plan of a Cathedral church, and states his reasons for it; and we doubt not that both will commend themselves to the good sense of as many as shall read them. We therefore subjoin this part of the Address, together with the conclusion; wishing the Rt. Rev. Prelate all success in his undertaking, as it is abundantly evident that he fully knows both what he is about, and why:

In addition to the matters directly in charge of this Convention, there is one which, although it does not necessarily claim their action, it is obviously most proper to present.

It is the plan and purpose of a Bishop's church and residence in the city of Chicago, intended to embrace, in its foundation, a church, the seats of which shall be forever open and free, for the perpetual use of myself and successors in office, with such a staff of clergy as may be competent to conduct its daily and Sunday services, its charitable, educational, and missionary relations, to comprehend a school or schools for Christian education, the training in part, at least, of the candidates for the ministry, missionary efforts in the city, or through neighboring destitute parts, as means of communication may allow. In connection with, and adjoining this, I propose to build a house for myself, adaptive, also, to be the future residence of the Bishops of the Diocese, and give to the Church the privilege of purchasing it at cost for ten years.

Some progress has been made in this undertaking. By the subscription of a few gentleman in Chicago, very valuable lots have been deeded for these purposes, which may now be estimated as worth thirty thousand dollars. Plans have been prepared by an architect of talent and Christian zeal, and sufficient statutory provision obtained, legally to vest the title of the present land, and all other endowments, in the "Bishop of Illinois and his successors in office."

At this stage, where enough has been done to give definite form to the plan, and some confidence to its progressive execution, and before we have gone too far to recede without loss, or abandon it without reproach, it seems proper to spread it before you, the representative council of the Diocese, without whose hearty appreciation, patient confidence, and approving shield, for myself I should feel reluctant to proceed farther.

On my consecration to the episcopate, I was also elected to the rectorship of Trinity church, Chicago, with a liberal salary. After my first visit to the Diocese, from local as well as general reasons, I thought it expedient to resign the pastoral charge, and did so, at an early period, expressing to the last Convention this purpose.

That our Bishops should in any case be rectors of churches, elected by and under the control of the vestries of the same, is an arrangement more the dictate of the necessity for maintenance, than the choice either of the incumbent or the Diocese;—all, at the earliest period, express the importance of releasing the Bishop from a parochial charge. But this leaves the diocesan without any definite place for the exercise of his inherent pastoral office. He should have a church of his own, under his own control, of which he is *ex virtute officii*, the pastoral head, in the services and accessories of which he may be able to bring into demonstrative action what belongs essentially to his office as chief pastor of the Diocese. There, he is, in an especial manner, the representative of the Church of Christ, where he ministers, not as the parish priest, but to all who may choose freely to come—where open seats and free, frequent and varied services, the performance of them in the most decent and solemn manner, a sufficient company of assistant ministers, connecting with it educational, missionary, and charitable objects—make palpable the working spirit of the Church, associated with that appointed Headship, in its best definition, "servant of all."

It is obvious enough, that great difficulty surrounds such an undertaking. While primitive as Diocesan Episcopacy itself, it must incur the reproach of novelty. Lying at the very foundation of the Church's effective polity, it may be accounted awkwardly extrinsic to it. While instinct with practical economy and thrifty utility, it may be suspected of being merely a luxurious fancy and hazardous waste.

And even, if every difficulty were answered, and plan, spirit, utility, beauty, and holy power, were sufficiently vindicated, then comes the grand obstacle of all—Where can the means be found for the erection of such a church, or reliance be prudently cast for its support?

To this I can only answer, that until the trial has been made, we cannot assume that there are not many among the reflective Churchmen of our country who, for the sake of principle and example, would vigorously further such a religious establishment; where the investment would be inalienable from the purposes of its founders, the Headship certain in the succession of the Episcopate, which was capable of expanding to any legitimate measure of religious and eleemosynary demands, placing a free church effectively in a large city, forming a centre for missionary activity, a home for the sympathy, and a standard for the practices of the Diocese.

We can try. If it fail, as fail, indeed, it easily may, in my hands, something has still been gained. It is something to put before the eye and heart of the Church a great and true object. It is help to the future, if we get no farther than the project. It may be taken up by other parts of the Church which feel stronger to execute it, and by cities more sagacious in appreciating the benefaction.

Such is the outline of the object, strictly adaptive to the exigencies of the Church, in practical simplicity, economy, and efficiency, which I deem of sterling interest to the long future of the Diocese of Illinois.

I have suspended my own domestic plans, until I could fairly understand what the prospect was of combining them with the usefulness, comfort, and dignity of my successors. For myself, the undertaking must bring labor, responsibility, and expense. It gives a wide expanse to the anxieties of the remainder of my life, but it has appeared to me to be one of the forms in which I could most effectively serve the permanent interests of the Diocese and Church at large. I am willing to make some effort to attain it, to do what can be done for it in this form, or modify it if necessity require—provided the hearty and patient confidence of the Diocese is with the work, and the Convention will sanction the longer delay which may occur in providing for myself a suitable home within the bounds of my jurisdiction. And though my own convictions on the subject of the application of the primitive Cathedral System will probably remain unchanged, I shall prefer to guide myself in harmony even with the adverse silence of the clergy and laity, rather than persevere in an enterprise uncheered by their judgment and sympathy.

From these successive topics, which are designed to lead your deliberations, I pass in conclusion to a brief word on what lies deeper than legislation can reach, and which the grace of God can alone effectually awaken and control—the temper and aim which, as ministers and laymen, we should faithfully make our inward life. I may sum it all in two words—Love and Work. Distinct as they may be in the dictionary of language, they are synonymous in the unvoiced vocabulary of the "inner man." Work is almost spontaneous where Christian love dwells, as odor from a flower, light or heat from the altar-fire. Love through *work*, learning that it exists, assuring itself, rejoicing in hope, purifying itself from the selfish, and likening to the heavenly, casting out fear, and rising in godliness, more lasting than faith, more rainbow than hope—even charity.

The necessity for such temper is not lessened because in the times there is so much to endanger our Christian confidence and fellowship, to call us to controversy for the faith, to exact a keener watchfulness against doctrinal error, to grieve us by treacherous recreancy, to perplex by opposite opinions and practices, so much to excite suspicion and acrimony, and of necessity abate all high-souled, large-hearted work. We may have to admit that just when there is the most to do, the Church is in an unfavorable temper to appreciate or execute it; that at the very time when evils gigantic, and foes in consolidate strength, are seen to the farthest horizon from the Church watch-towers, with which in aggressive power she should grapple, are we most crippled and down-hearted, lavishly wasting our strength on intestine differences, or in sulky isolation. There may be such a state of things. There is too much justification for the foreboding. There is more than enough to make seasonable the appeal for loving active goodness in us all, to give it larger ascendency over the purposes, actions, and sacrifices of our life. This is not an impulse, but a steady, self-denying principle, which calls up reason and judgment to think and control, self-discipline to prepare the means, self-sacrifice to procure and increase them, manly perseverance to breast the difficulty, patience to endure the discouragements, watchfulness to seize the favorable occasions, and a devotional temper to save us from self-neglect while attending to others, from spiritual pride in success, hardness of heart and eventual weariness in well-doing. The work is first inward and personal—in the discipline of tempers—the purifying of the heart, an honor of men, a love for souls, a zeal according to knowledge, a deep humility, and the unfeigned prayerful dependence on the holy Spirit for direction, restraint, influence and success. If the inward and habitual goodness is rightly estimated, and the soul held in this constant exercise, sensibility, and vigor, the specific action is almost spontaneous, and the character of it falls involuntarily into that lovely "guile" which the Apostle names—so prompt and yet delicate—so faithful, yet modest—so energetic and uncompromising, yet so tender and subduing—which, though indeed rare, carries with it, when it does exist, a force from its transparent uprightness, its fervent consecration, its tireless activity, to which the coldest yield the tribute of confidence and praise.

The great objects before such a soul will be to reclaim from sin and vice—to attract into the ways of learning and impression—to mitigate and relieve suffering of every kind—to illustrate religion in effective sympathy with human trials—to have the Cross understood and appreciated—and to sustain the honor and efficiency of the Church of God, with all its institutions, as the great appointed power and means of human deliverance, comfort, happiness, and glory. To this love and work we all stand pledged—some in the deep vows of ministry—others by the good confession before many witnesses. In furtherance of them, we avowedly gather in the sanctuary of God, in this Annual Convention. We counsel to make others better and happier, to extend religion, and commend the Church of Christ. It is a labor of love, and claims hearts of sanctity. There must be frank and cordial fellowship, singleness of purpose, kind tempers, and steady eye to the glory of God, "speaking the truth in love, and showing out of a good conversation the works in meekness of wisdom." The due restraint and the broad action have both their deep spring in loving much because much has been forgiven; they are guided by the will and example of God the Saviour, and the doing good is thus identified with the great "recompense of reward" in the home of promise.

We have received a quantity of New Music from Horace Waters, 333 Broadway: the "Prima Donna," "Spectre of our Time," and "Hungarian" Polkas, and "Jullien's Exhibition Gallop,"—all very pretty; the Songs are, "Come while the moonlight beams," Sedgwick's "Ingraham Song," "We are happy now, dear mother," and Mr. Waters' own pretty "Hot Corn" ballad, or "The Dying Words of Little Katy." We may as well say here for our enterprising friend Waters, that we have known him long and favorably, and our musical friends cannot do better than to apply to him for all they want in his line. It must be a difficult taste that cannot be suited at his store, and by his obliging disposition.

THE CHURCH AT HOME.

Connecticut.—Bishop Williams commenced the autumnal visitation on Sunday, 30th ult., in Trinity church, Brooklyn, where he preached, confirmed two persons, and catechized. On the same day he confirmed one person in Christ church, Pomfret. On Monday evening, the Eastern Convocation assembled at Brooklyn. Services were held in Trinity church. Sermon by the Rev. Dr. Hallam. On Tuesday evening, the Bishop preached. Nov. 2, the Bishop visited St. Paul's, Windham, preached, and confirmed two persons. Nov. 3, in St. Peter's, Hebron, the Bishop preached, and confirmed two persons. On Sunday, 6th, visited St. James', New London, preached twice, administered the Holy Communion, catechized, and confirmed seven persons. On 7th, preached in Calvary church, Stonington.

Maryland.—The Commencement of the College of St. James ordinarily takes place at the end of July. This year, however, in consequence of an epidemic prevailing in the neighborhood, the session was brought to an abrupt close a fortnight earlier than usual. Wednesday and Thursday, Nov. 2d and 3d, were devoted to the literary exercises which had been postponed. Wednesday morning the Society of the College Alumni held their first anniversary. The Missionary Bishop of California opened an concluded with suitable devotions. Mr. Daniel Clarke, a graduate of the class of 1851, and now a member of the Law School of Harvard University, where he reflected honor and credit upon his *alma mater* by carrying off a prize, delivered an address, which was listened to with interest and satisfaction by all present. At 2 P. M., the Rt. Rev. Bishop Kip addressed the Belles Lettres and Irving Societies, on the subject of the faithless scholar. It is sufficient to say that the orator fully sustained his former high reputation as a sound thinker and a chaste, finished, and forcible writer.

Thursday morning was the Commencement proper. The exercises were opened by prayer. Then followed the delivery of the testimonials of merit for the last session. After which six of the graduating class pronounced orations. Where all acquitted themselves creditably, it would be invidious to make any distinctions. The tone of thought throughout these speeches was manly and vigorous, and manifested the result of careful Christian training. Immediately before the valedictory, the degrees were conferred. Seven received the degree of Bachelor in Arts, viz.: Wm. M. Barber of North Carolina, Hurley Baldy of Pennsylvania, J. J. R. Croes of New Jersey, John Gadsden of South Carolina, Henry R. Pyne of Washington City, Tazewell Thompson of Virginia, and J. E. F. Shaw of Maryland. A certificate was likewise delivered to Fred. Dorsey of Maryland, that he had completed the full academical course with the exception of the Greek language.

The degree of Master in Arts was conferred on W. D. Burckhardt, M. D., of Virginia, a graduate of 1850; J. F. C. Kinear of Maryland, already an A. B. of this college honoris causa. The Rev. C. M. Parkman of North Carolina, an A. M. of Harvard University of 1846, was admitted ad eundem. The Rev. Edmund Hobhouse, B. D., Fellow of Merton College, Oxford, vicar of St. Peter in the East, in the city of Oxford, and chaplain to the Lord Bishop of Madras, was admitted ad eundem.

After the valedictory, the graduates were admitted honorary members of their respective societies by the Presidents of the same. The rector, the Rev. Dr. Kerfoot, made a few extemporaneous remarks to the graduating class, in his usual happy and impressive style, and the exercises were concluded by prayer, the singing of the Gloria in Excelsis, the solemn blessing of the graduates, and the common benediction.

There were several clergymen present upon the stage, while the audience was large and respectable. A respected and honored clergyman (Mr. Hobhouse) of the Church of England, by his presence added another testimony to the increased unity of feeling between the mother and the daughter Churches.

There was but one drawback upon the proceedings, and that was the absence of the Bishop. The Bishop of Maryland made his arrangements to be there, but was prevented by indisposition. The Bishop of California was so hurried by his preparations for his distant diocese, that he was obliged to return immediately after he had delivered his address. The College has opened its session with every prospect of a prosperous academical year.

Missouri.—The Rev. E. R. Terry, hitherto Bishop Hawks' assistant in Christ church, St. Louis, has received and accepted a call to Christ church, Boonville. He has won greatly upon the respect and affection of those among whom he has ministered, and they part with him with much regret and reluctance.

THE CHURCH ABROAD.

England.—The English Church and secular prints continue to bring to us new evidences of the interest felt on the other side in the affairs of the American Church. Tolerably full and accurate reports of the proceedings of the late General Convention are published, accompanied with graphic accounts of the various public services held in connection with it. These are for the most part from the pen of the Rev. Mr. Caswell, of the late English Delegation, who mingled so happily with us on many of these occasions. The lively impressions made upon his mind were conveyed in all their freshness to his brethren at home, and now come back to us as gratifying and instructive pen and ink sketches of ourselves. It is pleasant thus "to see ourselves as others see us," especially when the portraiture lacks fidelity only when it betrays partiality.

The following letter is taken from the *Evening Journal* of the 31st ult. We give it entire, withholding, for the present, any comment beyond the expression of our deep sense of the genuine interest in our Church and country that has prompted it. It speaks for itself, and in the last paragraph contains a request to which it may be courteous for the Secretaries of our Missionary Boards to give some attention.

To the Editor of the Evening Journal:

Sir—No one could fail to be interested in the hearty reception given by the American Board of Missions to the deputation from the Society for Propagating the Gospel, as reported in your paper of the 24th.

I do not at present wish to discuss either the fact that the sister Churches, for which these societies act, are becoming more closely united, or the good which will result. But, confining myself simply to this act of sympathy, I should like to inquire whether churchmen, in this country, might not with propriety go beyond friendly words, and give our brethren in America some material assistance?

I understand the Board of Missions to consist of two departments—the foreign and the domestic. It is to the former, doubtless, that the deputation from our society is mainly sent, to strengthen their hands in their common work, and to create a feeling of confidence in each other, which will secure co-operation, instead of the discordant action which is possible where two different bodies are engaged in the same work in the same neighborhood.

At the same time, the home missions are precisely the same works as that on which the Propagation Society is engaged on the other side of the border, and the Church itself is but a grown-up mission of the society. It cannot help, therefore, taking an interest in them, learning from them, and regretting the national separation which has cut them off from it.

As to the foreign missions, it is enough that we faithfully perform our duty as allies; as to the home missions, we may properly aid with contributions.

The Church in America, though flourishing, has a deal to do before it can extend itself over the whole country, as ours does here. In the towns, it is strong; in the country, it is often unknown. Our own people are settling there in vast numbers, and especially in places where it is impossible they can have that public worship which here was a matter of course. But, independently of this special reason for helping them, there is, if we come to consider it, no good reason why we should not help in the same way—possibly not to the same extent—that we help the Church in Scotland and Ireland, and the missionary work generally.

I wish, therefore, that a committee could be formed to consider the case of the American home missions, and to devise means for raising subscriptions here to support them.

As some one must begin, I have ventured to make this suggestion, not without hesitation, and a desire that some one else might have preceded me. You will permit me, therefore, to ask for any suggestions on the subject, whether public or private, and especially to request any American Churchman who may see this letter to be kind enough to furnish me with any information they may possess of the operations and the finances of the General Board of Missions, and of the boards in each diocese.

I remain, sir, your obedient servant,
Kingweston, Somerton. F. H. Dickinson.

The Protest Committee in the Bishop Gobat matter have published the promised rejoinder to the reply of the opposite Committee. It is an elaborate document, in which the subject is handled methodically and with great plainness. The closing paragraph is significant. It is as follows:—

The committee for circulating the protest notice that the name of the Archbishop of Canterbury appears at the head of the Jerusalem Diocesan Committee. His Grace is also president of the Society for Promoting Christian Knowledge. On the 4th of October, the latter society passed a resolution, in which it pleases itself to respect, not only the "independence," but the "dignity," of the Eastern Churches. The committee are slow to believe, without more direct evidence, that on the 13th of the same month the Archbishop should have agreed in a minute, calling on the Church of England to supply the pecuniary means by which the work of proselytism may be carried on among members of the same Eastern Church.

The Bishops of New Zealand and Barbadoes are expected to visit England in the course of next year; the former after an absence of twelve years.

It is stated on authority that the Cuddes Theological Seminary is in so favorable a state that the Bishop of Oxford hopes to be able to receive candidates next year.

The Bishop of Salisbury has given the Diocesan Architect orders for the restoration of the chapter-house of Salisbury Cathedral. The rebuilding of St. Nicholas', Brighton, is going on rapidly, and soon a lasting testimonial in honor of the late Duke of Wellington will be erected. The Bishop of Exeter has consecrated a chapel-of-ease at Luton, in the parish of Bishopsteignton. The Bishop of Chester has consecrated a beautiful little church, of the Anglo-Norman style, at Preston-Patrick. The Bishop of Oxford has consecrated a new burial-ground at Banbury. The foundationstone of a new church, to be called St. Stephen's, has been laid in a new district at Leeds, by the Incumbent, the Rev. J. T. Rowell. On the 27th ult., the Bishop of Oxford consecrated a new church at Little Tew, built upon a site given by the Eton College, who, together with the Rector and fellows of Exeter College, have contributed liberally to the funds for building it.

At a recent annual meeting of the Cardiff Auxiliary Branch of the Pastoral Aid Society, the Bishop of Llandaff made a very elaborate and earnest appeal for help to the Church in Wales, showing from statistical authority, the enormous increase of population in the diocese, and a very great increase in the number of ministers and religious instructors required.

It will be seen from the following plan of operations, and characters of the men who are to pursue them, which we find sketched to our hands, that we have good reason to expect important results from the recent division of the Cape Town Bishopric into three Sees:

The Rev. Dr. Colenso, the newly appointed Bishop of Natal, intends leaving England early in December, for the purpose of making an extensive visitation of his Diocese, and will return to England in the course of next summer, to inform the Church at home of the requirements of the See of which he is to have the episcopal supervision. He intends paying a visit to all the Zulu chiefs, in order to ascertain from them what are the probabilities of his being enabled to civilize and Christianize them. They have made repeated overtures to the Bishop of Cape Town to send missionaries amongst them, assuring him that they would be well received, and aided to the best of their ability in the prosecution of their work; but his lordship was unable to comply with their request, except to a very limited extent. Dr. Armstrong, the new Bishop of Graham's Town, intends, after making due provision for the Church already planted in the colony, to direct his attention to the religious instruction of the Kafirs, who have long been a most lawless and rebellious race, and who were recently subjugated by the force of British arms. Both the new Bishops are men of great learning and energy. Dr. Colenso was a fellow of St. John's College, Cambridge, and the senior wrangler of his year; and Dr. Armstrong was a distinguished member of Lincoln College, Oxford. Both have also had great experience as parish priests—Dr. Colenso having been rector of Forncett St. Mary, Norfolk, and Dr. Armstrong vicar of Tidenham, Gloucestershire—prior to their nomination to their respective dioceses of Natal and Graham's Town, which they are now about to fill.

FOREIGN.

England.—The Royal family are entertaining with due magnificence at Windsor Castle, the King of the Belgians, the Duke and Duchess of Brabant, and the Count of Flanders. There is nothing to disturb the full display of regal hospitality; since Parliament has been *proforma* prorogued until the 29th inst., and then only to meet for a further prorogation, as the significant words "to meet for the despatch of public business" are not inserted in the royal commission. The kingdom is mainly quiet; the strike movements and consequent riots have become a matter of course, and do not disturb the royal serenity. Yet the reaction is to come and with fearful effect upon the actors themselves. The scene of the most recent of these violent movements is Wigan, in Lancashire, where blood has been spilled and much property destroyed. All that is yet known of the intentions of the Government in relation to the Eastern question has come from the East, and been inferred from its known agency in the fluctuations of affairs there. There is no reason to doubt the firmness of its attitude as one of the Powers who will either negotiate for the Sultan an honorable peace, or sustain him in a just and defensive war.

The cholera has not yet disappeared, and still shows a disposition to locate itself in the metropolis, where it is slightly on the increase.

An application from the presbytery of Edinburgh to the Government for the appointment of a season of national humiliation and prayer, for averting the impending pestilence, has been answered from the Home Office by a scientific homily upon the laws of nature. The learned secretary rehearses with great patience the laws which connect health with the absence of gaseous exhalations, proceeding from density of population and general uncleanliness, and tells the people in substance that the Lord helps those only who help themselves; and bids them first perform their duty, and then, if needful, apply to the Almighty. So the people are to empty their cess-pools, and cleanse their sewers, instead of "weeping, fasting, and praying."

Ireland.—Lord Cloncurry died at his residence, Maritimo, on the 28th ult., in his 81st year.

The choice of the Priests of Dromore for a coadjutor, has fallen upon a Priest named Sharkey.

The Industrial Exhibition was to be closed by the Lord Lieutenant on Monday, the 31st ult., with a musical fete.

France.—There has been nothing to interrupt the quiet of the French people. The Emperor and Empress were indulging a migratory humor, and flitting about the country without much ceremony. They paid a visit recently to the prison-fortress of Ham, the place of the Emperor's former captivity. They went incognito, and the sad recollections revived by the place caused some tender passages between the royal couple. Times are changed.

Spain.—Mr. Soule, the American Minister to the Court of Spain had been received by the Queen, after some little delay.

The Bishop of Barcelona has published a pastoral denouncing the journals which have advocated the grant of a Protestant burial-place at Madrid, without restrictions on the performance of religious ceremonies at the grave. It contains, among other amenities of the Popish style, the following instructive passage:

The Desired of the Nations, God and true Man, conversed with men, and formed His Church. He placed in it, as His Vicar, the Most High Pontiff centre of unity, Rector, doctor, and universal master. Whoever is not with him, is not in the Church; and whoever has not the Church for mother, has not God for father. . . . Without necessity of prolix explanations, what is a Protestant? An unfortunate, a bastard, without faith, without father or mother, and consequently without God (*un desgraciado, un espurco, sin fe, sin padre ni madre, y de consiguente sin Dios*).

New Grenada.—At Bogota the Provisor and Vicar-General of the Archdiocese has delivered a sermon against the new law of matrimony, announcing that the connexions formed according to that law will be considered as concubinage, and denying the right of the civil tribunals to interfere in divorce cases which are pending before the ecclesiastical tribunals. As it is probable that the prelates of the other dioceses of the Republic will follow this example, it is thought that considerable difficulty may be anticipated between the Church and the State.

Italy.—Some speculation has been caused by the presence in Turin of M. Kakoschin, formerly Russian Minister at the Piedmontese Court, considering that diplomatic relations between Piedmont and Russia have been suspended since 1848. Italy is doubtless preparing her part to be played in the approaching drama.

Turkey.—Uncertainty still hangs over the issue of the Turco-Russian differences. The Sultan has consented at the request of the Four Powers, to a postponement of hostilities, to give room for a project of adjustment which it is understood they have in preparation. The 25th October passed over without any hostile movement, though the latest account is of a less pacific nature. It states that the Turks had crossed the Danube on the 27th in considerable force; yet no conflict is mentioned. The advices upon the whole wear a promising aspect for peace. We have not yet lost our confidence of such an issue. It is dangerous to push negotiations beyond the eleventh hour, when parties are ready for strife: therefore it would not be surprising if, with the best intentions, they contrived to fall foul and shed some blood.

A monk named Anthemos, who had already worthily filled the same post, but being of too liberal and reforming a spirit, was removed through Russian intrigue, has been appointed to succeed Germanos in the Patriarchate of Constantinople. Three Bishops offered themselves as candidates, one of whom, a *protege* of Russia, offered 600,000 piastres, and two others 500,000 piastres, for the appointment. The new Patriarch has, it is stated, addressed a circular to his new flock on taking possession of the Patriarchate, in which he declares himself very energetically against the rights claimed by the Czar in the name of the Greeks. He has since been invited to attend the sittings of the Turkish Privy Council.

China.—The fate of Pekin, according to the last accounts, still hung in the balance, and until that is decided, the true character and purposes of the insurgents will not appear. The rebellion seems to be spreading. Shanghai and the country round about are in a state of partial rebellion. Some accounts speak of hard fighting near Amoy, in which the insurgents were worsted.

Mr. John D'Orsay sets forth by advertisement in another part of our paper, an invention for the interior decoration of public buildings, the merit of which we see no reason to think he over-estimates. We are in principle opposed to all shams in architecture, but where gothic arches, cluster columns, rich mouldings, etc., are desired upon flat surface, the knowledge of what has been done in this way by Mr. D'Orsay, warrants us in saying that he is able, both in purity of design and skill of execution, to effectually deceive the eye; while the water proof quality of his fresco, which is his own invention, removes a serious objection to the use of such decoration. By the use of his invention, the painting is in no peril from leakage of roof or walls. It resists the application even of a scrubbing brush. They therefore who desire to combine beauty and durability with economy, will do well to consult Mr. D'O.

MARRIED,

On Wednesday, Nov. 9, at St. Bartholomew's church, by the Rev. Samuel Cooke, William H. Hoppock to Lavenia C. Voorhis.

In Brooklyn, Nov. 1, 1853, by the Rev. Robert B. Croes, Charles S. Willett to Charlotte M., daughter of the late Rev. John Croes, both of that city.

At Saratoga Springs, in Bethesda church, Nov. 5, by the rector, J. S. Kidney, Cornelius L. Fleming to Sarah R., daughter of A. A. Kellogg Esq.

OBITUARY.

WILLIAM BARD.

At a meeting of the Society for the Promotion of Religion and Learning in the State of New York, held at the Committee Rooms of St. John's chapel, on Wednesday the 10th instant, the death of William Bard, Vice President of the Society, having been officially reported to the Board, it was thereupon unanimously

Resolved, That in the death of Mr. Bard the Society recognize the loss not only of a most worthy officer of this Board, but of one also whose eminent Christian example and faithful services to the Church at large, have long been deeply felt and honored in this Diocese, in its various financial trusts of christian benevolence.

Resolved, That as a proper expression of this feeling, a certified copy of the above resolution be forwarded to the family of the deceased, by the hands of the Rev. Dr. McVickar.

[Signed,] Thomas W. Ogden, Secretary of the Society.

In addition to the above public testimonial to departed worth, it may be permitted to one who knew Mr. Baird both long and well, and loved him more the better he knew him, to add a few words of individual testimony to the character of one who stood forth in the acknowledgment of all an eminent example of the *christian gentleman*. "Gentle" in all his words and acts, he embodied the true derivation of that often misplaced term; and adding to it, as he did, the faith and the graces of the Christian, together with the accomplishments of the scholar, and the talents of a man of business, little seemed wanting to make him a model, after which a younger generation might fashion themselves, whether for the duties of this world, or an humble preparation for the next.

To those again who knew and remembered the stock from which Mr. Bard was descended, a fresh interest was added in recalling the warm and generous virtues of his father and grandfather, Dr. Samuel and Dr. John Bard, the friends and family physicians of our own Washington, and whose persons and memories still live in the traditionary affections of most of the older families of our own city. To these ancestral claims upon confidence and affection, inheriting as he did their social virtues and unblemished integrity, Mr. Bard added of his own the claims resulting from a more thorough classical education and a wider experience of the business of life. Trained under the eye of his father, aided by the best teachers, he graduated with honor from Columbia College, in the year 1797, and it may be added, was more than once thought of for its Presidency.

One of the marked traits of Mr. Bard's character, was the permanency of his friendships: his very earliest were enduring—the greater part of these he followed to the grave—a few remain to take pattern from the christian calmness with which he descended to it.

Upon quitting College, the law became his profession—rather it may be believed from prudential motives than natural preference. A few years' experience decided his choice—retirement to the country. Marriage had brought means, and inclination concurred with affection to transfer him to the neighborhood of his father's beautiful seat at Hyde Park—the "nucleus" around which at length were gathered in patriarchal number, and it may be added, in more than patriarchal happiness from its christian privileges, every member of his wide-spread family and connexions. To those who remember that happy circle, and the humble rural church which their zeal erected, little need be said of the favorable operation of Mr. Baird's example and influence, doubled when the son in time replaced the father in the ancestral mansion, widening and deepening the channels of his earlier influence. From this scene of quiet happiness, the growing claims of a rising family transferred him about the year 1827 to the city of New York, where he at once took his place in the confidence and respect of the community, among its prominent business men, assuming a he did the presidency of its earliest-formed "Life and Trust Company"—a financial institution which his sagacity devised, and his zeal and devotion mainly carried out, and over which for many years he presided, with a dignity and courtesy which added not a little to the popularity and influence of a hitherto untried financial scheme.

But, for the quiet of advancing years, he felt the need of a country home; and happily found it, though without cutting himself off from the active business of life, on the beautiful shores of Staten Island, where, surrounded by children and grandchildren, his life drew to a close, but not before his zeal and liberality, seconded by the means of his more wealthy son, and other children, had not only laid the foundation, but in great measure secured the completion, of one of the most beautiful of our country churches—"St. Mary's, Castleton"—on the walls of which it is understood a Tablet of grateful memory is about to be placed, at the expense of the new-formed parish.

His death, like his life, was beautiful; not however through the absence of trials in the one, or of physical suffering in the other, but through the abiding presence in both of that spirit of peace and gentleness, which was ever as sunlight upon his path. His end was blest with the presence of all those nearest and dearest to him, but still more in partaking with them of that blessed sacrament which alone truly binds us into one. The Lord's day, thus crowned with blessings, had hardly closed ere he sunk to a christian's rest, on the morning of Monday the 17th of October, 1853.

DIED,

On Sunday evening the 6th inst., John Ruthven, formerly a hardware merchant of this city, in the 43d year of his age.

NOTICES.

Advent Lectures.—A course of Sermons on "The Four Last Things," Death, Judgment, Hell, and Heaven, will be delivered on Sunday evenings during Advent season, in the Chapel of the Holy Innocents, on Broadway, between 35th and 36th streets, by several of the Clergy of the city. Services will commence at 7¼ o'clock. The subjects to be taken up in the same order as here stated, beginning with that of 'Death,' on the First Sunday in Advent, Nov. 27.

The offerings of the congregation will be solicited at these services in aid of the chapel about to be erected for the use of the parish. 3t

New York Young Men's Christian Association.—The regular monthly meeting will be held on Monday Evening next, 21st inst., at 7¼ o'clock, at their rooms in the Stuyvesant Institute, 659 Broadway, opposite Bond street. Young men generally are invited to attend.
Richard C. McCormick jr., Recording Secretary.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.
Divine service at Fort Lee at 7½ P. M. sept.3–1m

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.
Rev. Joshua Weaver, Rector.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1–tf

The Rev. G. Thurston Bedell, rector of the church of the Ascension, will preach in St. John the Evangelist's free church, in Bleecker street, corner of Morton, next Sunday evening, at 7½ o'clock.

ACKNOWLEDGMENTS.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Thro' S. & S.: for the Home, from Sing Sing $5; a friend $3; a lady of St. Bartholomew's church $10; a friend from St. Paul's church $5; Carrie $1; D. H. $20.

The Missionary recognizes in most of the above gifts those friends who have long and frequently aided this Home for Sailors. I appreciate their christian sympathy, and am thankful to Almighty God for their continued interest and confidence in this work. If the facts stated last week, in my appeal for this institution, are considered, and the objects of this Home examined, I feel confident that it must meet the approval of every one who is at all acquainted with the temptations, impositions, and degradation, to which Sailors are subject in this Port. And I am sure *that in a communion of so much wealth as that of the Church* there must be many faithful members who will not remain content to have their Missionary occupy any longer the humiliating position, which he sensibly feels, of appearing week after week before the public *begging a few hundred dollars* and *some old clothing* to carry on this work, which looks to the protection, reformation, and salvation of Seamen. If it prove otherwise, I shall regret to know it. The only consideration for persevering, hitherto has been Christ and His Church—the long-neglected and reckless Sailor and his salvation, for whom Christ died. Two hundred and twenty dollars are wanting to meet the indebtedness on the first of November past, and some cast-off clothing of the rich would be acceptable to cover the naked. There were three at the Home last week, having lost their all by shipwreck except the rags they had on. If there are any others desirous of aiding this object, they will please address, D. V. M. JOHNSON, care of Messrs. Stanford & Swords.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct22–1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13–1y

PROGRAMME of a Course of Lectures for the Benefit of the Contingent (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, to be delivered in the large chapel of the University, Washington Square, on TUESDAY evening of each week, commencing at 7½ o'clock.
Dec. 6. Lecture I.
Dec. 13. Lecture II.—English Sacred Literature and Tragic Poetry; by Henry Reed, LL.D., Professor of English Literature in the University of Pennsylvania.
Dec. 20. Lecture III.—Science and Revelation; by the Rt. Rev. Alonzo Potter, D.D., LL.D., Bishop of Pennsylvania.
Dec. 27. Lecture IV.—The Historic Parallels of the Mexican Conquests; by Capt. H. Copper, of the U. S. Military Academy, West Point.
Jan. 3. Lecture V.—The Sandwich Islands and their relation to the United States; by Charles King, LL.D., President of Columbia College, N.Y.
Jan. 10. Lecture VI.—The Romance of American History; by the Right Rev. John Williams, D.D., Assistant Bishop of Connecticut.
Jan. 17. Lecture VII.—The Age of Charles II; by the Rt. Rev. Thomas Atkinson, D.D., Bishop of North Carolina.
Jan. 31. Lecture VIII.—The Russo-Turkish Question in its Religious Aspects; by the Rt. Rev. Horatio Southgate, D.D., late Missionary Bishop to Constantinople.
Feb. 7. Lecture IX.—By the Rev. Edward Y. Higbee, D.D., Assistant Minister of Trinity church, N.Y.
Feb. 13. Lecture X.—By Alexander W. Bradford, LL.D., Surrogate of New York.
Price of Admission to the Course: For Clergymen and Members of the Society $1; Gentlemen $2; Ladies $1. Single admission 25 cents. Tickets to be obtained of Messrs. Stanford & Swords, 137 Broadway; Evans & Brittan, 697 Broadway; of the Officers and Members of the Society generally; and of the following Committee: William A. Duncan, 161 William street; F. W. Welchman, 84 Broad street; Thomas F. Frank, 193 Greenwich street. nov.19–tf

BANGS, BROTHER & CO. will sell by Auction, at their Salesrooms, No. 13 Park Row, on MONDAY, TUESDAY, and WEDNESDAY evenings, Nov. 21st, 22d, and 23d, *A COSTLY AND CHOICE COLLECTION OF RARE* WORKS ON AMERICAN HISTORY, including Voyages and Travels to and on the Continent of America, Voyages to the Arctic Regions, to the coast of Japan, &c. Also *very scarce Tracts on Early NEW-ENGLAND HISTORY*, rare works by the earliest New-England Divines, works on the Revolution, State Papers, old newspapers, Magazines, etc., etc.; with many rare *AUTOGRAPHS*, including those of Washington, Hamilton, Putnam, &c., all in fine order, and forming a collection unequalled in value and interest.
Catalogues can be had on application to the Auctioneers.
Sales to commence each evening at 7 o'clock precisely.

NEW MUSIC, JUST PUBLISHED.
Do Good. Words by J. R. Orton; Music by I. B. Woodbury. 25 cents. Excellent words wedded to most beautiful music, it appeals directly to the heart, and one would imagine it difficult to listen to this Song without feeling a wish to "do good."
Katy-Did; Song, by Thomas Baker. 25 cents.
Didst ever ask the insect tattler what Katy really did to make such a stir in the world and gave occasion for its everlasting Katy-Did? No! Well, we have, and here is its answer.
Joanna Snow; Song and Chorus, by L. V. H. Crosby. 25 cents.
Rosy May; by F. Buckley. (Sung by Buckley's Serenaders.) 25 cents.
Bleak House Ballads; Six Ballads, by Thomas Baker; Words by Fitz Jas. O'Brien. 25 cents each.
Published by HORACE WATERS, 333 Broadway; Sole Agent for T. Gilbert & Co's Pianos, S. D. & H. W. Smith's Melodeons, and Martin's Guitars.
☞ Schools, Teachers, and the Trade, supplied on liberal terms.
Music sent to any part of the States and Canadas, postage free. If less than a Dollar, send Postage Stamps.

THE CHURCHMAN'S MONTHLY MAGAZINE.—On the first day of January next will be published No. 1 of *The Churchman's Monthly Magazine*. The object of the Magazine is to furnish at a reasonable price, a monthly supply of reading which will prove acceptable to the family of every Episcopalian. It is thought that a want exists which the innumerable periodicals of the day do not exactly meet, and that a magazine which will furnish agreeable recreation, and at the same time present in an attractive form the principles of religion and the doctrines of Christianity, will find a sphere in which it may be useful. Instruction and entertainment will be combined. The religious and moral duties will be inculcated. The doctrines of the Church will be illustrated and explained. The great and beneficent movements in which the Church is embarked, and which are looking to a more earnest effort in behalf of the needy and the friendless, will receive its zealous co operation and support.
Portraits of Deceased Bishops.—In each year there will be given at least four beautiful engravings of the deceased Bishops of the American Church, accompanied with short biographical sketches of their lives. This will furnish a chapter in the history of the Church in this country, of which every Episcopalian should possess himself.
The Magazine will number among its contributors many well-known and popular writers. Among them are the following:
The Rev. J. H. Ingraham, The Rev. Jesse A. Spencer, D.D.
" J. J. Nicholson, " William Staunton.
" Fred'k W. Shelton.
The Churchman's Monthly Magazine will be issued on the first day of each month. Each number will contain 64 pages, printed with clear type and on handsome paper, and it will be embellished during the year with at least *six beautiful engravings*; making in the year *two elegant volumes*, containing together nearly 800 pages, of original and selected matter.
Terms.—The terms will be $2 a-year; two or more copies $1,50 each; Clubs of 12 will be furnished at $16; payment to be made in *advance*.
Remittances may be made by mail. All letters to be *post-paid* and addressed to the "*Proprietor of The Churchman's Monthly Magazine, New-York.*" CHARLES SHEPARD, Publisher, 152 Fulton street, N.Y.

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. John S. D'Orsay has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
Wm. Watson, Jas. Van Namee, M. Merrill, *Builder*, } Committee.
Albany, October 1853.
"I cheerfully concur in the above statement.—S. Parks, Pastor."
The American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, where Mr. D'Orsay's office is located, will receive orders, and send the best of Artists to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

STEPS TO THE ALTAR.—A manual of devotions and meditations for the Blessed Eucharist, compiled by a Parish Priest. Price 25 cents.
This work is deserving of a patient, attentive, and earnest study. It contains devotions for each day for one week before communion; devotions also at the celebration itself, and special devotions for the Monday and Tuesday after communing; a Prayer for those who are not able to communicate; Prayer for Holy Seasons, and select passages for reading and meditation from various authors.
A more simple arrangement could not have been selected, nor one agreeing better with the ceremony itself. The select passages are peculiarly beautiful, emenating from the good old Bishop Wilson, the saintly Beveridge, the eloquent Taylor, Andrews, Fenelon, &c. The beauty of the volume lies in its exceeding simplicity, its genuine excellency, its intrinsic value. Published and for sale by
STANFORD & SWORDS, 137 Broadway.

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19–6m

BISHOP SOUTHGATE.—The Sermon preached at the Consecration of Christ Church Cathedral, Fredericton, N. B., August 31, by the Rt. Rev. Horatio Southgate, D.D., price 25 cents. Just published.
nov193t STANFORD & SWORDS, 137 Broadway.

A MIDDLE AGED LADY of very domestic habits, a communicant of the Episcopal Church, would be pleased to meet with the charge of a motherless family, or as companion to an invalid, or aged lady. In either position she would be found invaluable. Address Box 3534, General P. O. no19–3t9

NEW YORK YOUNG MEN'S CHRISTIAN ASSOCIATION—Sabbath Evening Sermons—1853-4.—The first in this Course will be delivered by the Rev. Richard Fuller, D.D., of Baltimore, Md., at the Second Avenue Baptist church, Second avenue, opposite Ninth street, on the evening of the 27th inst., at 7½ o'clock. The public generally, and young men especially, are cordially invited to attend. RICHARD C. McCORMICK, Jr., Rec. Sec.
☞ A programme of the entire Course will be announced in a few days. nov19–2t

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of the choicest Russian and Hudson Bay Furs, would with pleasure show his assortment of Fur Mantillas, Talmas, Pelerines, Victorines, Capes, Muffs, Cuffs, &c., made from Russian, and H. B. Sable, Barabinsky Ermine, Stony and Mink, Martin, Fitch, H. B Chinchilla, &c., besides Ladies' and Gent's Fur Gloves, Buffalo and Fancy Robes, to all who may favor him with a call at his new store, 34 John st. All orders attended with care and dispatch. n12–4t

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

POETRY.

BENEDICITE.

"O all ye works of the Lord, bless ye the Lord: praise Him, and magnify Him forever."—*Prayer Book.*

In creed, like seraphim we soar,
In conduct, low as dust descend!
And while our lips a God adore
Our wills pursue a godless end.

If thus discordant life departs,
Why marvel that the Jubilee
Creation hymns round Christian hearts
Is neither loved, nor learnt by thee?

Untun'd men are by Self and Sin
For those deep harmonies which roll
Around the list'ning ear within,
When Nature's anthem woos the soul.

But, oh, thou stern and songless Mind,
Hark! how the universal choir
Of chanting wave and choral wind
Rebukes the heart's unechoing lyre!

Ungenial soul! the Church obey,
Thy canticle with Hers combine;
And echo back the ceaseless lay
All creatures sing to Love divine.

Mountain and sea, and sun and moon,
Waters and winds, and frost and dew,
Night with clear stars, and sultry noon,
And young-eyed morning, bright and blue;

Lightning and cloud, and storm and calm,
Forests and floods, with ice and snow,—
From all and each a conscious psalm
Through earth's wide Temple seems to flow.

And 'mid the worship of their praise
Let Christian Levites, pure in heart,
With Priests and Angels blend their lays,
In perfect chorus taking part.

Creation and the Church united,
Hosannah! both appear to cry;
As if by seraph-choirs invited
Their equal God to glorify.

While thus a *more* than music rolls
From vast creation's varied round,
Echoes awake in list'ning souls
Attun'd to such ethereal sound.

God's universe a Poem seems
Written by His creative Hand;
And Faith in her melodious dreams
Each mystic tone would understand:

A throbbing lyre of holy love
The heart baptiz'd for heaven should be,
Whose inmost pulse is heard above,
And thrills incarnate Deity,—

Flesh of our flesh! e'en from the same
His beating heart of love replies
To hymning Saints, who laud His name
And lift to heaven their asking eyes.

—*English Churchman.*

SELECTIONS.

GREAT BRITAIN AND AMERICA.

[From Archdeacon Sinclair's Sermon.]

Having now, my brethren, enumerated the blessings you enjoy, under the three heads of physical, social, and spiritual, I proceed to those cautions and exhortations which the subject suggests.

1. First, then, keep in mind that all the manifold advantages we have been contemplating, proceed from the Giver of all good gifts. Do not attribute them to chance, fate, or destiny, to secondary causes, or to yourselves. Do not claim them as originating in your own wisdom, energy, or skill. Acknowledge them to be what they really are, Divine mercies. Follow the advice of David. "O give thanks unto the Lord, and call upon His Name; tell the people what things He hath done." David, after recapitulating, historically, the blessings and deliverances granted to the Israelites, thus continues: "He gave them the lands of the heathen: and they took the labors of the people in possession." Then follows the reason: "That they might keep His statutes and observe His laws;"—a reason, my brethren, as applicable to you as to them. All blessings, whether to nations or to individuals, are grounds of pious thankfulness. Spiritual blessings are pre-eminently grounds of responsibility. "For unto whomsoever much is given," nationally or individually, "of him," or of them, "will be much required."

2. While, as a nation, you attribute all that you enjoy or hope for to God, you will naturally consider, also, through what channel He has conveyed His benefits. You will reflect that many of them are hereditary—brought from other homes and another land—the land of your fathers—from which, to a large extent, you derive your blood, your language, your laws, your literature, and your religion. These are sources, I do not say of national gratitude to the mother country, but of strong national sympathy and affection. A claim to gratitude provokes jealousy. It implies superiority in the claimant. It is liable to be severely canvassed, perhaps indignantly repudiated. But a claim to sympathy and affection excites no jealousy. It is reciprocal. It influences both parties alike. It implies no exorbitant pretensions on either side, but is compatible with perfect equality.

I am well aware that when I use the terms "Mother Country," "Parent State," and "Fatherland," I am liable to be misconstrued, as if I imagined that between two independent nations a relationship could subsist analogous to that of parent and child. But I at once acknowledge that a nation descended from the same ancestors with another nation is neither its parent nor its child. The descendants of those who remained at home, and of those who settled abroad, are, in fact, brethren.

At the same time, when you think or speak of us, it is impossible for you not to associate with us in your minds the land we inhabit—your own mother country—and all the benefits you have providentially derived from it; and although, strictly speaking, we of the present generation did not bestow those benefits upon you, and are not entitled to any gratitude on account of them, you cannot break the irresistibly powerful association by which we are identified in your thoughts with that ancestral land, yours as well as ours, dear to you as the source of much that you enjoy: and this pleasing, generous association tends to rivet the other various ties I have enumerated.

In illustration of these remarks, I may be allowed to quote the pages of a profound inquirer into human nature. "Any sort of reason," says Adam Smith, "seems sufficient to authorize the exertion of the social and benevolent affections; but it requires the most solid and substantial reasons to make us enter into that of the unsocial and malevolent." The philosopher illustrates this remark by referring to the common case of a messenger who brings good or evil tidings. In the one case he gives pleasure, excites a kind of gratitude, and is rewarded. In the other he gives pain, awakens even hatred, and is sometimes actually punished. The barbarian king of Armenia struck off the head of the man who brought him the first account of the Roman invader's approach. To punish in this way the messenger of bad tidings shocks us as savage and inhuman. Yet to reward the bearer of good news is far from disagreeable to us. We deem it a highly proper exercise of munificence, worthy of a king or of a nation. But why make this difference? since if there is no fault in the messenger of evil, neither is there any merit in the messenger of good. The cause of this anomoly is, as I have just shown, that any sort of reason seems sufficient to authorize the exertion of the social and benevolent affections; whereas it requires substantial and solid reasons to justify hatred or malevolence.

Upon the same principle a citizen of your states, descended from British ancestors, cannot refrain from speaking with tenderness and affection of the "Old Country" and the "Fatherland," and cherishes towards those who live in it, and to whom he really owes nothing, a sort of sympathy and family relationship which a cold, superficial utilitarian is at a loss to explain, but which he feels to be generous, natural, and ennobling. The homely title "Old England" is pointedly expressive. The man who uses it unavoidably identifies the Old Country with its living inhabitants; and the association, though not philosophically accurate, does honor to his heart, exemplifying the principle that generous minds look out for and are satisfied with almost any reason on which to ground the exercise of sympathy and loving-kindness.

On the other hand, the man who reckons up, with rigid pertinacity, all the injuries, real or supposed, which the parent state in former times may have inflicted upon its colonies, and who cherishes, on that account, the sentiment of antipathy or revenge against the present living generation, (a generation really guiltless of them and perhaps regretting or condemning them,) is not only unjust, but unnatural and inhuman. His malevolent state of mind is universally reprobated, because the only apology for such feelings would be real and substantial injuries.

While I am enumerating the various blessings, spiritual and temporal, for which you owe gratitude to God, I may remark, that I have been comparing them with those possessed by mankind in general, and not by any nation in particular. If I had been inviting my own countrymen "to give thanks unto the Lord, and call upon His Name, and to tell the people what things He hath done," I must have omitted as inapplicable some of the topics I have touched upon, and must have dwelt upon others which would here be out of place.* Each of the two nations has its own especial grounds of thankfulness: and before concluding, I desire to show that, for the sake of others, and with a view to the general well-being of mankind, both nations and both Churches ought to show their thankfulness to God, by cultivating mutual friendship, and by rejoicing in and endeavoring to promate each other's welfare.

I have said that, for the sake of others, both nations ought to cultivate mutual friendship; and my reason is, that each exemplifies and illustrates to mankind the advantage of constitutional government and civil liberty. The cause of civil liberty was never subjected to greater disparagement and obloquy than at the present moment. Throughout the southern half of this great continent the deliverance of the people from foreign dominion has, in general, only betrayed their incapacity for self-government and led to a series of disastrous revolutions. And in the Old World, on the continent of Europe, the progress of Socialism, Communism, and other doctrines, antichristian or anarchical, has driven the most civilized nations, notwithstanding their love of freedom, to seek shelter under the ignominious security of military despotism.

Under these discouraging circumstances, it is most important that in both hemispheres an example should be given of national happiness under free institutions. Such an example, my brethren, may be pointed to in England and in America. And in the case of our two countries, it is an additional advantage that the institutions under which this happy freedom is enjoyed are not identical, and that perfect liberty is proved compatible with different forms of government. So long as our Free Monarchy and your United States remain, no nation need despair. In saying this, I do not mean that either of us should interfere, either by military or naval force, or by active propagandism, with the domestic policy of other nations. It is enough for us to be, as I stated, examples of what is right; to show other nations, by this silent but most effective teaching, what they ought to aim at; in short, to demonstrate not only how great a blessing civil freedom is, but how it may be attained and perpetuated.

I have still to observe, that not only our two nations, but our two Churches, ought each of them to show its gratitude to God, by rejoicing in endeavoring to promote the prosperity of the other, inasmuch as they constitute jointly the best hope of Christendom. Civil liberty, as we have just seen, labors under serious discouragement. So also the present state of Christianity throughout the world gives room for much anxiety. Infidels and rationalists are at work with more than ordinary skill and activity. Not satisfied, as in former times, with assailing the rich and the learned, they are compassing *sea and land* to proselyte the whole body of the people, and in proportion as we become acquainted with the cheap and popular literature of the day, our alarm increases. We become more painfully impressed by the insidious plausibility and "cunning craftiness" with which the faith of the multitude is assailed.

Neither is the opposite extreme, that of Popery and superstition, less active. And it deserves notice, that not merely the poor and the ignorant are now dazzled, as they are prone to be at all times, by the attractions of the Romish ritual, but also the rich and educated, in whom more sense as well as better taste might have been expected. It is important also to keep in view, that the Romanism with which we are contending, is not that of Fenelon and Pascal, and divines of tolerant views; but it is the Romanism of Hildebrand and Bellarmine, manifesting its persecuting spirit in every country of the earth where it is sufficiently predominant.

Under these critical circumstances, it may be hoped, that numbers who "have been tossed to and fro, and carried about with every wind of doctrine," and in imminent danger of making "shipwreck concerning the faith," will joyfully take shelter in our secure haven of primitive doctrine and usages; while, on the other hand, those who have been taught by Romanizing instructors that their only alternative is Popish error or absolute infidelity, will, we trust, discover a safe landing-place between these ruinous extremes in our Protestant Episcopal Communion.

We may confidently anticipate, that the members of our beloved Church, in all its branches throughout the world, will evince their thankfulness to God for His incalculable gifts, by their unfeigned mutual sympathy and affection; that they will endeavor to be more and more a light, a blessing, and a shelter to all around them, and more and more a help to one another; and that whether in the British Isles, in the United States, in British America, in South Africa, Australia, or New Zealand, they will invoke, with increasing fervor and brotherly love, the Divine protection and benediction upon each and all! The cheering words of David will break forth from every heart and every tongue, "O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces! For my brethren and companions' sake I will wish thee prosperity; yea, because of the house of the Lord our God, I will seek to do thee good."

Having now, my brethren, completed all that I proposed to offer on the subject of National Gratitude, I may be allowed to add a single word in reference to the peculiar circumstances under which I now address you. My mission to this country is drawing near its close. This discourse is the last I am to preach among you. To express on this occasion how deeply I feel indebted for the unmeasured kindness I have experienced ever since I landed on your shores, is more than I shall venture to attempt. I trust that, during my sojourn among you, brief as it has been, I have had the happiness of forming many friendships, not for time only, but for eternity. And when from the heart I bid you God *speed* in the great work you are engaged in, of civilizing and evangelizing your vast dominions, I rejoice to think that I am giving utterance, not to my own feelings only, but to those of millions of my countrymen in your fatherland.

Finally, brethren, farewell; be perfect, be of one mind; live in peace, and the God of peace shall be with you.

* With regard to social advantages, if I had been discoursing to Englishmen upon those which you are blessed with, I must have added, that Englishmen must enjoy them under a different form of government. I must have warned my countrymen, that your political institutions are inapplicable to the Old Country; that any scheme for establishing in our United Kingdom a federal republic would be impracticable and visionary; that a great republic "one and indivisible" has never long existed; and that to subject Great Britain to this formidable experiment would destroy the balance of our social system, and drag the nation through anarchy and civil war, through proscriptions and confiscations, to the last sad refuge of a distracted and despairing population,—the ignominious repose of military despotism. On this point I have never heard a doubt expressed by any American, whether Whig or Democrat.

And again, with respect to spiritual blessings and privileges, in addressing my own countrymen, I must have adverted to the inestimable benefit of a parochial system, which secures the services of a well-educated pastor to the poorest and remotest hamlets of the kingdom. I should also have to notice, that many circumstances which cause occasional murmurings and discontent, as contrary to some favorite theory, are either really beneficial, or less injurious than they are by mistake or prejudice supposed to be; and I should have remarked upon the folly and ingratitude of undervaluing practical efficiency in the pursuit of unattainable perfection.

FOR THE YOUNG.

SELFISHNESS.

'Mamma,' Lucy cried, running to meet her mother, 'Ellen says I am selfish, and I am sure I am not.'

'Why does Ellen say you are selfish, Lucy?' said her mother.

'Because I want to go with you to-morrow to Oldwood, and you said you could not take both Sophy and me.'

'I cannot take you both, indeed, and I left it to yourselves to settle it as you liked; for only one must go, and we could not determine that one had more right to go than the other.'

'I should like to go so much?' said Lucy, looking coaxingly at her mother; 'there are so many nice things at Oldwood, and we go there so seldom, and uncle always gives a present to whoever goes with you; and it would be so dull to stay at home all day alone.'

'Very well, Lucy,' said her mother, 'you know you have only to settle it all with Sophy; and if you cannot settle it without quarreling you know you must both stay at home, that is all. But tell me, my dear, what made you give your doll the other day to Sophy?'

'Oh! because I did not want it, and Sophy liked it, and you know you always say it is right to be generous.'

'But you want to go to Oldwood more than you wanted to keep your doll?'

'Oh, yes, mamma, a thousand times more!'

'And if Sophy wants to go too?'

'Indeed I don't think she ought to want to go,' cried Lucy; 'I am always doing something kind to her. I gave her ever so many things the other day, and helped her to learn her music lesson, which she would have had a punishment for not knowing.'

'And was it a punishment to you to help her with it, Lucy?'

'Not at all, because I knew it quite well.'

'Now then, my dear, go and call Sophy to come to me, and we will ask her which of you shall come with me tomorrow.'

Lucy ran very anxiously to find her sister, and when she had found her, she said, 'Now, Sophy, mamma is going to ask you which of us is to go with her to-morrow to Oldwood, and I am sure she would rather I went.'

'Did she say so,' asked Sophy.

'Oh, no; you know she left it to ourselves; but she has been talking to me about it, and I think so,' Lucy answered. 'But you must come to her now, and I think you ought to let me go.'

The girls went together to their mamma. 'Mamma,' said Sophy, with her eyes full of tears, 'do you wish Lucy to go with you to-morrow rather than me?'

'No, my dear; I told you I had no choice in the matter, I left it to yourselves to see how you would settle it; and all I insist on is, that there shall be no disputings. I see you are ready to cry, Sophy; do you want to go to Oldwood?'

'I would rather you took Lucy,' said Sophy, wiping her eyes.

'Why, do you not like going to Oldwood?'

'Oh, yes, very much; but Lucy likes it too, and so it is better for me to stay at home.'

'Then why are the tears in your eyes, my love?'

'Because I did not like to think you wished Lucy to be with you more than me, mamma.'

'Would you then be glad if I loved you more than Lucy?'

'Oh, no; that would be wicked,' said Sophy. 'But I should like you to love me as well as Lucy.'

'And indeed I do, my sweet child,' said her mother, fondly kissing her, 'as long as you are as good, and gentle, and unselfish, as you now are, I shall ever love you as much as I can love any one, and bless God for having given me my dear little girl.'

Lucy caught the word unselfish, and she began to think about it. But her mother turned to her, and said, 'Come, Lucy, let us decide who is to come to Oldwood to-morrow.'

Lucy did not think any more of the word unselfish.

'Oh!' she cried, 'mamma, Sophy says she would rather I went.'

'Yes, and did you hear the reason she gave for wishing you to go? Was it because she did not care to go herself?'

'No, she said it was because I liked to go; Sophy is such a good-natured girl.' And Lucy threw her arms about her sister and kissed her.

'There, then, it is all settled now,' said their mother, 'and, Lucy, you must be ready early in the morning to go with me to Oldwood.'

The morning was very fine, and Lucy set off to Oldwood with her mother in the best spirits possible. Sophy stood at the door to see them off, and though she smiled and nodded her head, she could not help feeling a little sad, and wishing she were going too.

Now I dare say all my young readers will be quite sure that Sophy met with some pleasant recompense for having been so good and unselfish, and that Lucy met with some sad accident or disappointment that spoiled all the pleasure she had so selfishly grasped at. But this is not to be the case. In this world we do not always see that the good are quickly rewarded, and the evil are quickly punished. On the contrary, it is well to know that selfishness sometimes succeeds and makes persons prosper; and unselfishness and goodness sometimes go unrewarded, and even cause us sorrow; for we must meet with ingratitude, and those to whom we make a sacrifice of our own wishes, or our own comforts, or pleasures, or labors, may be quite careless about what we have done, or perhaps, through the sinfulness of their nature, even return evil for good. We must, then, continue to act the same part, either simply from the love we bear them, or from the knowledge that it is our duty as Christians to do so, for Jesus Christ taught us to be kind even to our enemies. Thus, I am not going to tell what a pleasant day Sophy spent at home, and how Lucy was punished for her selfishness. Quite the contrary. Poor Sophy felt sad, but she was expecting a young friend whom her mother had kindly invited to spend the day with her, and she began to watch for her at the window, and was just saying she hoped she would soon come, when a messenger arrived to say the girl had been taken ill and could not leave her house.

Sophy was ready to cry; but Ellen, the maid servant, was a very sensible young woman, and she reminded her that the best way to get over a disappointment was to begin to do something and to think of something, and not to keep complaining and grieving.

'Now, Miss Sophy,' said Ellen, 'there is that quantity of napkins, that your mamma was saying the other day she would have such a piece of work with in hemming them all herself. What would you think if we both were to set to work, and have them done for her when she comes home? What a surprise it would be!'

'Oh, yes, Ellen!' cried Sophy joyfully; 'that is the very thing! Dear! what a busy day we shall have, and how astonished mamma will be! But do you really think we can get them all done?'

'There is nothing like trying,' said Ellen. 'Let us begin as soon as we can, and you know we need not expect them home till late in the evening.'

Sophy set to work, and as they went on, Ellen told her some amusing stories.

Meantime Lucy got to Oldwood. On the road her mother gave her six shillings, and told her she was to do what she liked with them. Lucy was in an ecstacy of joy.

'Oh, mamma, with what money I have already, this will buy me the pretty work-box I wished for,' she cried.

'Very well, Lucy, I will let you do just as you please; but that is all the money I intend to spend in the town; I shall not buy anything for myself or any one else.'

'Don't you think the work-box would be the best thing I could buy?' Lucy inquired, looking as if she feared her mother did not approve of the purchase. 'I want it more than anything else.'

'Very well, my dear,' said her mother.

When they reached Oldwood, Lucy's kind uncle came to the door of the coach.

'So here is Lucy!' he said, as he lifted her out; 'and where is my little Sophy? She likes to come to Oldwood.'

'Yes,' said her mother, 'but Sophy does not always do what she likes at the expense of other persons' pleasure or advantage. She is not, I am thankful to say, a selfish child; she stayed at home willingly, to give her sister the enjoyment she wanted to have.'

'Well, I have got a present for the girl that came, but will send none to the one that stayed away,' said her uncle; 'here, Lucy, is your present.' And to Lucy's great disappointment he handed to her the very same sort of work-box she had just bought.

Her mother was obliged to remind her to thank her uncle; and when she had done so she said, 'Now, mamma, I will give the box I bought to Sophy, it will be such a nice present for her.'

'No, Lucy, you must not do so,' said her mother.

'Why not, mamma? you always say it is right to be generous.'

'I have three reasons for not wanting you to do so,' her mother replied: "First, because I think your sister would not thank you for a present, if she knew it cost you nothing; next, because I do not think you deserve the pleasure of bringing her any present; and my third reason is, that I must insist on your keeping these two work-boxes to remind you of this day's lesson. You see now, Lucy, that we may be generous when we do not deprive ourselves of anything we really want, or care for, and without making ourselves the least more uncomfortable, and in fact without giving ourselves any trouble at all; but if we are to be unselfish, we must part with what we like; we must renounce our own pleasure, or our own advantage, for the sake of others' good. Have you done so, Lucy?'

Lucy hung her head; the tears came into her eyes. She was afraid her uncle heard all this; he seemed to be reading a newspaper, and held it up before his face, while her mother spoke in a very low voice: 'Since you were very little, Lucy,' she continued, 'I have watched your disposition, and for some time past I have feared you were greatly inclined to selfishness. It is a bad and an unchristian disposition. I have often heard you say that you could not be selfish, because you were generous; and I thought I would teach you the difference between unselfishness and generosity, without explaining it in words. I therefore gave you the trial about coming here, and I therefore gave you the money you wanted to buy your box. Sophy was unselfish because she gave up her own enjoyment and her own wishes to gratify you. You were selfish, for you would not give up yours to her. You would be generous so long as you had plenty to give; and many selfish persons are generous in the same way. You thought of self first, when you wished to please yourself; you thought of self first when you wished to buy the box for yourself. Now you must think of self still, for you must take home these two work-boxes, which, you see, are exactly alike, and keep them by you; and whenever you are asked how you came to have two boxes alike, you will remember this day of selfishness, and feel that any one may be generous without being truly selfish.'

'Come, now,' said Lucy's uncle, putting down the newspaper, 'we must go and amuse ourselves;' for he saw Lucy was crying, and though he was quite in the secret, and wished to help her mother to cure her of her fault, he did not mean to make her spend a dull day; on the contrary, he loaded her with every kindness, and procured her all sorts of diversions. Nothing, however, could make Lucy really happy all that day; she knew she had been wrong, and she could not enjoy herself as she expected. She often thought of Sophy, and wondered if she was happy at home.

It was quite late when they got back to their house; Lucy was half asleep. Sophy met them at the door with her face quite glowing with joy.

'Oh, I am so glad you are come at last!' she cried. 'How late you are! I was getting quite tired. Well, Lucy, have you spent a very pleasant day? Have you got many nice things?'

'I fear you have spent a dull day, my dear,' said her mother. 'Has Mary Scott been with you?'

Sophy said she had been taken ill, but added, 'I have not been dull, mamma, however, for it was quite an amusement to count all the napkins as we got them hemmed, and to see whether Ellen or I worked the fastest;' and to her mother's great surprise, she saw Ellen and Sophia holding a basket full of napkins all hemmed between them.

Sophy laughed with delight at seeing her mother's astonished look, and at seeing Lucy, too, look very gravely at the basket of work.

'There is what I have got to show for my day's pleasure,' she said; 'so now, Lucy, let me see what you have to show. One of them is for me, I am sure.'

'No, my love,' said her mother, kissing her, 'neither is for you; Lucy must keep them both; but,' she added, as she saw Lucy cast her begging look with eyes full of tears, 'but I will promise her that she may give you one of these boxes whenever she can honestly feel in her own heart that she is cured of selfishness.'

'Then please, mamma, let me give it her now,' said Lucy, her countenance brightening at her mother's words, 'for indeed I am cured.'

'My dear child,' her mother replied, 'you do not know how hard it is to conquer a selfish disposition. We must wait to see by your daily conduct that you are cured. Selfishness is the sin of our nature: I will pray to God to give you grace to subdue it, and do you daily pray to God to give you strength to do so. My dear Sophy will be doubly glad to receive her box when she knows it is a proof that her beloved sister is cured of selfishness.'

A FIRST CLASS GOVERNESS.—A young Lady accustomed to tuition is desirous of an engagement in a genteel private family. She is capable of teaching French, which she speaks well, Music and Latin if required, also Drawing and all the branches of a good English education. Best of references. Address G. H., *Episcopal Recorder* office. Pear street, Phila. nov5–3t$

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15–1y

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—

HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.

FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.

DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.

MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.

MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.

BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.

HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzes. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12–3m

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.

Catalogues sent by mail to all who desire them.

IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

BOARDING SCHOOL FOR YOUNG LADIES, at Sing Sing, Westchester Co., New York.

The Misses Tisdale take this method of announcing that they are now prepared to accommodate a limited number of boarders, and they would suggest to those parents who are desirous of procuring a school for their little girls, that they would do well to visit their establishment, as they could not fail to be struck with its numerous advantages.

The Misses T. are a large family, and all engaged in the school, which precludes the necessity of their calling in assistants from without (except for foreign languages), and secures a certainty of an interest being taken in every branch by the teachers themselves.

The Institution is situated on a hill which commands a full view of the Hudson river, so celebrated for its majestic scenery, and in point of healthfulness is unrivalled.

The year is divided into two terms of five months each. The price is $100 per term. Music, Languages, &c., extra.

Circulars containing further particulars can be obtained by application to the Misses T. at Sing Sing, Westchester Co., N. Y.

References: Rt. Rev. W. H. De Lancey, Western New York; Rev. Dr. J. McVickar, Columbia College, New York; Rev. Wm. F. Halsey, Sing Sing; M. Churchill, Esq., Sing Sing; E. M. Blunt, Sing Sing; T. D. Doubleday, No. 41 John street, New York. nov5–3m

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15–6m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. oct15–6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Tennocks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15–6m 93 Maiden Lane.

HORACE WATERS, 333 Broadway.—The great Piano and Music Establishment!

PIANOS.—T. Gilbert & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.

Boudoir Pianos, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.

Melodeons.—S. D. & H. W. Smith's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.

MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
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333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.

N. B. Clergymen and their families supplied at a discount.
oct15–6m J. KELLOGG.

ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of YOUNG LADIES.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) Madame ALBERY, nee BARROWCLIFFE, (late of the Conservatoire de Bruxelles, Pupil of Fetis & Geraldi,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

References:

The Right Rev. Father-in-God, Daniel, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, Alfred, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "
" Stephen Langton, A.M., Isle of Guernsey.
" Thomas Dale, D.D., Canon of St. Paul's Cathedral, London.
" Henry Melville, D.D., H. E. I. C. College, Heileybury, Hertfordshire, England.
" James Cooper, M.A., St. Paul's School, London.
" Edward Olivant, M.A., Trinity College, Cambridge, "
Mons. Fallon, late President de la Chambre des Representa de Bruxelles.
" Theodore Fallon, President de la cour des comptes de "
" le Baron d'Huart, late Gouverneur de Namur.
" Jean Vergauwen, de Gand.
" Franc Vergauwen, Membre du Senat, de Gand.
" le Chanoine Collard, Professor de Theologie de Namur.

The Hon. Pierre Soule, U. S. Minister, at Madrid; the Hon. Wm. Frerrett, the Hon. Edgar Montagut, the Hon. Robert Baldwin, the Hon. Jos. Genois, Dr. Armand Mercier, Dr. Edward Picton, E. Bousson, and L. Emar, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson Esq., J. S. Inloes Esq., Thos. Sewell Esq., Richard Sewell Esq., and Col. John Berry, of Baltimore; Mrs. Ann Caulk, James I. Harrison Esq., the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, Montgomery Gibbs Esq., Broadway, Messrs. Waters & Gilbert, Broadway, and W. W. Rose Esq., 17 Wall street, of New York; Hiram Veltman Esq., 92 Harrison street, James Sproule Esq., 180 Henry street, and I. T. G. Leach, M.D., Court street, corner Carrol Place, of Brooklyn. F. J. Tilden Esq., of Jersey City.

The year in this Institute will comprise four quarters of Eleven weeks, commencing the 1st day of September, 1853.

English Department.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter. Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

Extra.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp, or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; The use of Piano Forte for Practice, to *Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

It will be the aim of the Principals so to conduct the education of young ladies, as will best prepare them for the scenes and duties of active practical life. They will seek to develope and strengthen the intellectual powers—train the mind to habits of careful study and thorough investigation—to inspire just principles of taste in Literature, with a thirst for knowledge and sound learning; that thus their pupils may learn to think and reflect, and be prepared to act, as they must do, sooner or later, for themselves. The culture of the heart, the proper regulation of the moral feelings, and the due observance of religious duties, will be diligently urged as the appropriate ends and objects of life.

The manners of ladies, which, when duly refined, constitute an ornament and charm of the female sex, will be constantly and carefully cultivated. A well trained mind—a cheerful temper—a kind heart, with the adorning of a modest graceful deportment, presents that model of character to which each of their pupils will be urged to aspire. Attendance on Public Worship will be insisted upon, at those Churches directed by the Parents or Guardians.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N.B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (post-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. oct8–3m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high-lustred BLACK ITALIAN Silks, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alapacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Merino Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers, WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.

All orders accompanied with the cash promptly attended to.

Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.

Terms cash, and only cash. No variation in prices. s24–3m

PURE WINE for SACRAMENTAL USE, and Medicinal purposes. The subscriber offers for sale dry and sweet wines, imported especially for the above-named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,
Oct. 1—3m 10 Wall street, N. Y.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.

Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.

Mr. Woart's sister, Miss Mary I. Woart of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.

It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.

The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.

Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr Woart's residence is finely situated and possesses every desirable advantage for such a family.

The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.

Great Barrington, August, 1853.

References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3–tf

* Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15–6m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17–1y] James R. Quin.

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:

Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.

References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }

The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York. Jan 15–1y

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.

Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.

References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.

We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13–6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark. / 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the addition of the sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Seth Low,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Wm. L. Peck, 37 Liberty street.
Treasurer: Charles P. Burdett, 47 Fulton street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

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